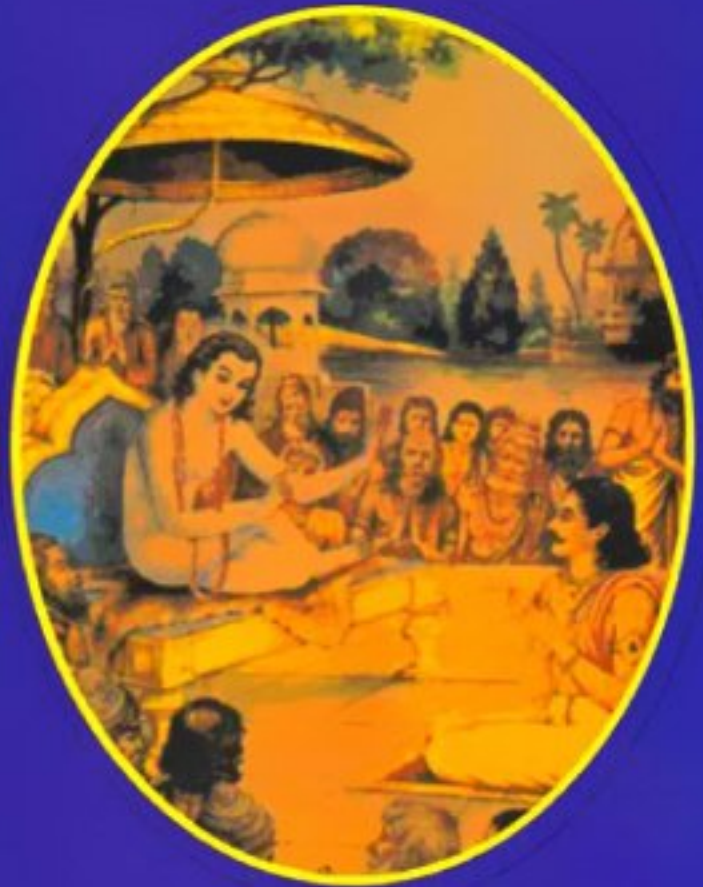


Philosophic Vision
of
Sri Mahabharata Tatparyanirnaya
and
Bhagavatatatparyanirnaya
of

"Sri Anandateertha Bhagavatpadacharya's Sarvamoola Grantha"



Rendered by
Rastrapati Prasasti Puruskrita Maha Mahopadyaya
Prof. K.T. Pandurangi

*Former Prof. of Sanskrit, Bangalore University,
Upakulapati, Poornaprajna Vidyapeetha, Bangalore,
Chairman, Dvaita Vedanta Studies and Research Foundation, Bangalore.*

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NOTE BY PUBLISHERS

Study and Spread of Spiritual Knowledge contained in the ancient Hindu Scriptures was, one of the main objectives behind the founding of the Akhila Bharata Madhwa Maha Mandala by His Holiness Sri Sri Vishwesha Theertha Swamiji over Six decades ago. Sponsorship and establishment of the Poomnaprajna Vidyapeetha by Poojya Swamiji was the first step in the realization of this important objective.

It is in this direction again, later on that, for the benefit of the general public, not versed in Sanskrit, the Akhila Bharata Madhwa Maha Mandala initiated the project of translation into Kannada of the highly valued Sarva Moolaa Granthas of Jagadguru Sri Madhwaachaarya with the whole hearted co-operation of the learned scholars of the Poomnaprajna Vidyapeetha some three decades ago.

Under this project, we have brought out translation volumes covering most of the Sarvamoolaa Granthas and the remaining few are expected to be out within the next couple of years. These translation volumes of Sarvamoolaa Granthas have proved very popular and are widely used by many institutions and students engaged in the study of our scriptures.

Responding to the public demand, we have undertaken to bring out separate volumes containing these English introductory summaries by Prof. K.T. Pandurangi to the translation volumes. This is the first volume of collection of such introductory summaries to the Sarvamoolaa translations of Mahabharata Tatparya and Bhagawatha Tatparya. Further volumes for other introductory summaries will follow. It is hoped that these collections will be particularly useful to the English educated youth and others interested in the study of the scriptures.

Eminent Sanskrit Scholar and Upakulapathi of Poornaprajna Vidyapeetha, Prof. K.T. Pandurangi has written scholarly introductions in English to every one of these translation volumes highlighting the essential philosophical import of the relevant granthas for the benefit of the non Kannada knowing public. These introduction summaries are very informative and helpful.

I offer my pranams to Paramalpoojya Sri. Sri. Vishweshateertha Swamiji of Sri Pejavar Mutt.

I offer my sincere thanks to Prof. K.T. Pandurangi for undertaken to render the essential of Sri Mahabharata Tatparya and Sri. Bhagawatha Tatparya.

Further I Thank Sri Pani for DTP activities and Sri H.N. Narayana Rao, General Secretary who has taken the full responsibility for bringing this volume with full enthusiasm and to entire staff of ABMM mandala. My thanks to M/s. Omkar Offset Printers for elegant printing of this volume.

K.V.Murthy Yerkadithaya,
President,
A.B.M.M .Mandala.

Philosophical Vision of Mahābhārata tātparya nirṇaya and Bhāgavata tātparya nirṇaya

Among the Sarvamūla Granthas of Śrī Ānandatīrtha, महाभारत तात्पर्यनिर्णय and भागवततात्पर्यनिर्णय represent इतिहासपुराणप्रस्थान.

महाभारततात्पर्यनिर्णय is a critical digest of महाभारत. It has thirty two chapters. A summary of Rāmāyaṇa is also included in this work. विष्णुसर्वोत्तमत्व and वायुजीवोत्तमत्व are the central themes of this work. श्रीमध्वविजय describes this work as under :

इतिहासपुराणाब्धेर्भवच्चित्ताद्रिलोडितात् ।

जातां भारततात्पर्यसुधां कः सन्न सेवते ॥ (XV-76)

From the ocean of इतिहास and पुराण churned by your intellect, this nector of महाभारततात्पर्यनिर्णय has arisen.

श्री सुमध्वविजय describes भागवततात्पर्यनिर्णय as under-

पुराणस्थानपान्यानां भापात्रयावेदिनाम् ।

भवता सुसखा चक्रे श्रीभागवतनिर्णयः ॥ (XV-77)

Those who travel on the path of Purāṇas, who donot know three levels of language, the भागवततात्पर्यनिर्णय provides friendly help.

The importance of भागवततात्पर्यनिर्णय is described by Śrī Ānandatīrtha himself as under-

(i) It contains the meaning of ब्रह्मसूत्र (ii) The meaning of महाभारत is explained in it (iii) It is a भाष्य on गायत्री हिम् (iv) It contains the meaning of Vedas (v) It is essence of Purāṇas (vi) It is composed by the Supreme God Vedavyāsa himself.

अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ।

गायत्रीभाष्यरूपोऽसौ वेदार्थपरिबृंहितः ॥

पुराणानां साररूपः साक्षाद् भगवतोदितः ।

भागवततात्पर्यनिर्णय is not a commentary on all verses of भागवत. It only explains philosophically and ethically important verses. It proper interprets the verses that superficially appear as supporting अद्वैत. It gives the meaning of rare words and special expressions. This way it gives the deeper meaning of teachings of भागवत.

Philosophical vision of these two works is brought out in the English Introduction which has

in the values of Kannada Anuvada rendered by great Sanskrit Scholar of Contry by Sri K. Hayavadana Puranic added to the publications of सर्वमूल works of Śrī Ānandatīrtha with the Kannada translation published by Akhila Bharata Madhwa Maha Mandala. The summary of the Introduction of two works is given in this volume under the title Philosophical vision of Mahābhārata tātparya nirṇaya and Śrī Bhāgavata tātparya nirṇaya for the convenience of the interested readers.

It is planned to publish the English introduction of all सर्वमूल works in due course.

I offer my pranams to Paramapujya Sri Sri Vishvesha Thirtha Swamiji of Sri Pejavara Math for giving me an opportunity of rendering introduction in English.

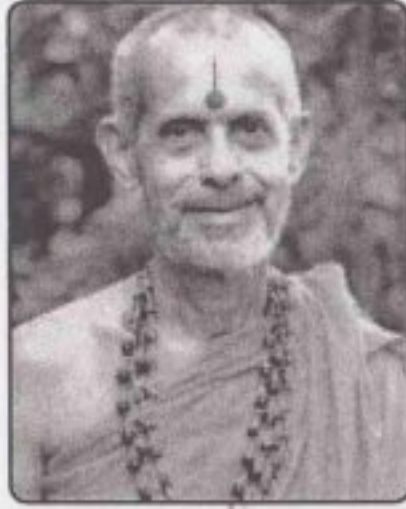
My thanks to Akhila Bharatha Madhwa Mandala for publishing this edition and thank Sri H.N. Narayana Rao, General Secretary, who has taken the full responsibility with full enthusiasm.

My thanks to Sri Pani who has done typesetting work and M/s. Omkar Offset Printers for elegant printing of this volume.

Bangalore.

Sri Madhva Navami

Prof. K.T. Pandurangi



ANUGRAHA SANDESHA

Bharata Tatparya Nirnaya and Bhagavata Tatparya Nirnaya serve as guidelines to students of history and Puranas, holding answers to conundrums arising from a superficial reading of the latter. Extending beyond a mere collection of stories, these Tatparya Nirnayās outgrow anecdotal functionality to direct us to Puranic tenets including demigod gradation and qualitative completeness of the Supreme. A Kannada translation of these texts rendered by our beloved disciple, Vidwan Hayavadana Puranika, has been published by Akhila Bharata Madhwa Maha Mandala, while Vidwan K. T. Pandurangi has brought out a scholarly-yet-simple English compendium capturing the essence of the manuscripts. In view of the usefulness of such scholarly English writing in youth-efforts to grasp the teachings of Sri Madhwacharya, Madhwa Mandala is pleased to release this English compilation.

We pray to Lord Sri Rama Vittala that the adherent section of society finds utility in this book to attain the greatest.

Sri Vishweshateertha Swamiji
of Sri. Pejavar Mutt.

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ಶ್ರೀರಾಘವೇಂದ್ರಯತಿ ವಿರಚಿತ
ಶ್ರೀಮನ್ನಹಾಭಾರತ ತಾತ್ಪರ್ಯನಿರ್ಣಯ ಭಾವಸಂಗ್ರಹ

ಯೋಽಗ್ರೇಽಭೂದ್ ವಿಶ್ವಗರ್ಭಃ ಸುಖನಿಧಿರಮಿತ್ಯರ್ವಾಸುದೇವಾದಿರೂಪೈಃ
ಕ್ರೀಡನ್ ದೇವೈರಜಾದೈರಗಣಿತ ಸುಗುಣೋ ನಿತ್ಯನಿಚೋಚ್ಚಭಾವೈಃ |
ವೇದೈರ್ವೇದ್ಯೋಽಸ್ತದೋಷೋಽಪ್ಯಸುರಜನಮನೋ ಮೋಹಯನ್ಮರ್ತ್ಯವೃತ್ತ್ಯಾ
ಭಕ್ತಾನಾಂ ಮುಕ್ತಿದಾತಾ ದ್ವಿಷದಸುಖಕರಃ ಪಾತು ಸೋಽಸ್ಮಾನ್ ರಮೇಶಃ ||೧||

ಜಗದುದರನೂ ಸುಖನಿಧಿಯೂ ಆದ ಯಾವ ರಮೇಶ ಸೃಷ್ಟಿಯ
ಆದಿಯಲ್ಲಿದ್ದನೋ ಅಮಿತವಾದ ವಾಸುದೇವಾದಿ ರೂಪಗಳಿಂದ ವಿಹರಿಸಿ ಸದಾ
ತಾರತಮ್ಯ ಯುಕ್ತರಾದ ಬ್ರಹ್ಮಾದಿಗಳಿಂದ ದೋಷರಹಿತ ಅಗಣಿತಸುಗುಣನೆಂದು
ವೇದಗಳಿಂದ ವೇದ್ಯನೆನಿಸಿ ಅಸುರಜನರ ಮನಸ್ಸನ್ನು ಮರ್ತ್ಯಲೀಲೆಯಿಂದ
ಮೋಹಿಸುತ್ತ ಭಕ್ತರಿಗೆ ಮುಕ್ತಿದಾತನೂ ದ್ವೇಷಿಗಳಿಗೆ ದುಃಖದಾಯಕನೂ ಎನಿಸಿದನೋ
ಆ ರಮೇಶ ನಮ್ಮನ್ನು ಕಾಪಾಡಲಿ.

Mahābhārata Tātparyanirṇaya

Śrī Madhvācārya considers Itihāsa Purāṇa Prasthāna also as a source of Vedānta Philosophy along with Upaniṣad Brahmasūtra and Gīta Prasthānas. He gives utmost importance of Mahābhārata as a source of Vedānta Philosophy and Vaisṇava religion. This work helps the understanding of Vedānta Philosophy in two ways :

(1) It contains all essential teachings of Vedānta Philosophy
(2) It helps to understand the purport of Veda and Upaniṣad. It is well said that इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् । While Veda and Upaniṣads teach the theory of Vedānta. Mahābhārata teaches the practice through appropriate illustrations. Therefore Śrī Madhvācārya attaches great importance to Mahābhārata.

For the utilisation of Mahābhārata both as a source and as an aid to the exposition of Vedānta Philosophy two undertakings were necessary (i) to fix an authentic text of Mahābhārata (ii) to enearth the indepth meaning of it going beyond the mere story, episodes, events and the personalities. That is to say to identity the moral and spiritual issues behind the story, episodes etc. It is this that is achieved in this work viz., Mahābhārata tātparya nirṇaya.

The work is neatly planned. The work contains thirty two chapters and has 5202 verses. The first chapter designated as सर्वशास्त्रार्थनिर्णय contains the central 'teachings of Vedānta Philosophy viz., विष्णुसर्वोत्तमत्व. The second - designated as सुवाक्योद्धार affirms the same. Third explains the creation outside and within the Brahmāṇḍa. It mentions the ten avatāras of the

Supreme God upto Śrī Rāmā's avatāra. Chapter 4 to 9 contains the entire summary of Śrī Rāma avatāra kārya. The tenth chapter describes Vedavyāsa avatāra. The rest of twenty two chapters give a gist of the entire Mahābhārata. Some events of Harivaṁśa and Bhāgavata are also included in these. Thus Mahābhārata tātparya nirṇaya is an exposition of Rāmāyaṇa. Mahābhārata, Bhāgavata Harivaṁśa and as stated earlier, it is an exposition of entire Veda and Vedānta teachings. This work is not merely a gist of the above works but an evaluation of the moral and spiritual issues involved. Śrī Madhvāchārya at the close of this work records that he composed it under the instructions of Lord Nārāyaṇa himself.

नारायणेनाभिहितो वदयामि तस्यैव शिष्यो जगदेकभर्तुः (M.B.32-108)

Śrī Nārāyaṇa Panditāchārya declares in Madhva Vijaya that this work is a good guide to all God loving persons.

इतिहासपुराणाब्धेः भवच्चित्ताद्रिलोडितात् ।

जातां भारततात्पर्यसुधां कः सन् न सेवते ॥

We give below a brief summary of the contents of this great work.

I

The purpose of creation

The benedictory verse of Mahābhārata tātparya nirṇaya viz., नारायणाय परिपूर्णगुणार्णवाय etc., gives the definition of the Supreme God Nārāyaṇa given in the first and second sūtras of Brahmasūtras viz., गुणपूर्णत्व and सृष्ट्याद्यष्टकतृत्व respectively. The first chapter which is designated as Śāstra tātparya adhyāya

contains the essence of the teachings of Vedānta Philosophy viz., Supremacy of God Nārāyaṇa.

At the outset the purpose of the creation and the process of the creation are explained. The creation is a kind of sport for the Supreme God. However, it serves the purpose of providing an opportunity for the Jivas to have the full expression of their original nature by undertaking appropriate means. It also provides an opportunity for Goddess Lakshmi to assume her different forms.

सोऽयं बिहार इह मे तनुभृत्स्वभाव
सम्भूतये भवति भूतिकृदेव भूत्याः ॥ (St.I-5)

The God desires that those who are devoted to Him should attain the prosperity of liberation, and to enable them to achieve this end he undertakes creation.

भूत्यै निजाश्रित जनस्य हि सज्यसृष्टौ ईक्षा बभूव । (St.I-3)

Incarnation of the Supreme God

First, he himself assumes the forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, and makes Goddess Lakshmi to assume the forms of Māyā, Jayā, Kṛti and Śānti. He creates by his Pradyumna form, protects by his Aniruddha form, destroys by his Saṅkarṣaṇa form, and liberates by his Vāsudeva form. Apart from these Nārāyaṇa etc., five forms, he also assumes Keśava etc., twelve forms, Matsya etc., ten forms, Nārāyaṇa etc, hundred forms, Viśva etc., thousand forms, Purāṇa etc., many forms and Aja etc., infinite forms, He is only one though he assumes several forms. All his forms are Pūrṇa i.e. full. He is impartite i.e. there are no internal parts of Him.

He has no Prakṛta Śarīra. He is absolutely free from any drawback. His body is that of bliss. He is Supreme and independent. He has no limitation of time and space. He has no growth or decay. None is equal to Him or Superior to Him. He is Supreme. The Supreme God is introduced by such glowing tributes by Śrī Madhvāchārya at the very commencement of this work. This tempo is maintained all along not only in this work but in all his other works.

Supremacy of God

Śrī Madhvāchārya declares that this Supremacy of Lord Nārāyaṇa is proclaimed in all Vedas, Rāmāyaṇa, Mahābhārata, Pañcarātra and all other works that followed the tradition of these. He also states that this purport of the scripture is determined by Brahmasūtras. He quotes from Veda, Upaniṣads, Brahmasūtras, Gīta, Mahābhārata and Bhāgavata good many passages to substantiate the above features of the Supreme God.

We will notice only a few of them here.

1. नास्ति नारायणसमं न भूतं न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥ (M.B.I-1-18)
2. यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ (B.G.XV-18)
3. परो मात्रया तन्वा वृधान । न ते महित्वमन्वश्रुवन्ति । (R.V.)
4. नेह नानास्ति किञ्चन । (Katha.III-4)
5. पृथगुपदेशात् । (B.S.II-3-28)

These quotations are incorporated in the very verses of Mahābhārata tātparya nirṇaya. He is very emphatic that only such scriptures that declare the Supremacy of Viṣṇu are authentic

and others are not authoritative. Such works that declare Śiva etc., other than Viṣṇu as Superior are intended to mislead the undeserving.

मोहार्थान्यन्यशास्त्राणि कृतान्येवाज्ञया हरेः ।

When the God assumes avatāras in the mortal world certain human drawbacks are displayed by Him. He pretends ignorance, he appears as having a human body, he appears to suffer from the injuries and death, he pretends to be in grief and without any self control, all these are intended only to mislead the undeserving. There cannot be any drawbacks for him who is Supreme. The Brahmasūtras give us the correct knowledge of Brahman i.e. Viṣṇu. These declare that he is same in all his forms, that is to say, he is गुणपूर्ण and निर्दोष in all his forms.

Śrī Madhvāchārya, particularly points out that the Vedas declare the Supremacy of Viṣṇu. He quotes a number of hymns of R̥gveda and declares the Supremacy of Viṣṇu. We will notice a few here.

1. अस्य देवस्य मीळ्हुषो वया विष्णोरेषस्य प्रभृथे हविर्भिः ।

(R.V. VII-40-5)

2. स्तुहि श्रुतं गर्तसदं युवानम् । (R.V.II-33-11)

3. प्रधान्वस्य महतो महानि सत्या सत्यस्य करणानि वोचम् । (R.V.II-15)

4. सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ।

From this it is clear that those who hold the view that Viṣṇu is only a Purāṇic deity, not a Vedic deity are quite ignorant of Vedas.

Jiva are the Pratibimbas of God

In order to bring home and Supremacy of Lord Viṣṇu Śrī Madhvāchārya mentions the fact that all others i.e., all Jivas right from Vāyu are Pratibimbas of Viṣṇu and they are in a hierarchical order आभासकोऽस्य पवनः पवनस्य रुद्रः शेषात्मको गरुड एव च शक्रकामौ ।

Vāyu is Pratibimba of the Supreme God. Rudra and Garuḍa are the Pratibimbas of Vāyu, Indra and Kāma are the Pratibimbas of Garuḍa and Rudra. In this way the line goes on upto ऋषि, गन्धर्व etc. This is the line of Puruṣas. The line of women commences with रमा and moves in the order viz., Saraswati, Bhārati, Pārvati, Suparṇi and so on.

The Jivas are three types viz., मुक्तियोग्य, नित्यसंसारिन् and तमोयोग्य । Under each category there are innumerable Jivas.

तस्मात् समाप्तिमपि यान्ति न जीवसङ्गाः ।

आनन्त्यमेव गणशोऽस्ति यतो हि तेषाम् ॥

पञ्चभेद i.e. five distinctions

These Jivas are distinct from the God. These are also mutually distinct. Both the God and Jivas are distinct from the Jaḍas. The Jaḍas are also mutually distinct. Thus there are five principal categories of भेद.

जीवेशयोर्भिदा चैव जीवभेदः परस्परम् ।

जडेशयोर्जडानां च जडजीवभिदा तथा ॥

पञ्चभेदा इमे नित्याः सर्वावस्थासु सर्वशः ।

मुक्तानां च न हीयन्ते तारतम्यं च सर्वदा ॥

The Jiva attains liberation only by the grace of the God.

यमेवैष वृणुते तेन लभ्यः । (I-78)

The form of the knowledge of the God

The grace of the God is to be obtained by the knowledge and devotion. The knowledge should contain the following ingredients.

1. सर्वेषां च हरिर्नित्यं नियन्ता तद्वशाः परे । (I-80)

God is the regulator of all and all are entirely dependent upon Him.

2. तारतम्यं ततो ज्ञेयं सर्वोच्चत्वं हरेस्तथा । (I-80)

The God is Supreme and all others are inferior to Him in a hierarchical order.

3. पञ्चभेदांश्च विज्ञाय विष्णोः स्वाभेदमेव च । (I-80)

The five types of differences be known and also the fact that there are no internal difference within the God.

4. अवतारान् हरेर्ज्ञात्वा नावतारा हरेश्च ये । (I-80)

One should know as to which are the Avatāras of the God and which are merely Āveśas.

5. सृष्टिरक्षाहृतिज्ञाननियत्यज्ञानबन्धनात् ।

मोक्षं च विष्णुतस्त्वेव ज्ञात्वा मुक्तिर्न चान्यथा ॥ (I-82)

One can attain the liberation by knowing the सृष्ट्याद्यष्टकर्तृत्व of the God. These are, creation, protection, destruction, giving knowledge, regulation, causing ignorance, causing bondage and bestowing liberation.

6. वेदांश्च पञ्चरात्राणि सेतिहासपुराणकान् ।
ज्ञात्वा विष्णुपरानेव मुच्यते नान्यथा क्वचित् ॥ (I-83)

One can attain liberation by knowing that Veda, Pañcarātra, Ithihāsa Purāṇa etc., the Sacred literature declares the Supremacy of Lord Viṣṇu.

The enumeration of the ingredients of knowledge covers four important aspects :

- a) विष्णुसर्वोत्तमत्व
- b) जीवपारतन्त्र्य, जीवतारतम्य
- c) पञ्चभेद
- d) सर्वविदप्रतिपाद्यत्व

This is exactly शास्त्रतात्पर्यनिर्णय, the theme of the first Adhyāya.

The definition of भक्ति

Now, the above knowledge has to be accompanied by भक्ति. The well known definition of Bhakti is given here :

माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः ।
स्नेहो भक्तिरिति प्रोक्तस्तथा मुक्तिर्न चान्यथा ॥ (I-84)

The highest love of God that is accompanied by the knowledge of the Supremacy of God is Bhakti.

With the Bhakti based on the firm knowledge of the glory of the God, one has to undertake Upāsana. Caturmukhabrahmā is eligible to meditate upon Lord Viṣṇu with all His attributes. The average Muktiyogya men are eligible to meditate with only four

attributes viz., Sat, Cit, Ānanda and Ātma. This goes on increasing according to each one's inner capacity and position in the hierarchy.

While Sātvika Jivas develop, Jñāna and Bhakti, the Tāmasa Jivas develop dveṣa i.e. hatred for the God 'अनादिद्वेषिणो दैत्याः ।'

The form of द्वेष

The dveṣa is expressed through the following pervert knowledge.

जीवाभेदो निर्गुणत्वमपूर्णगुणता तथा ।
 साम्याधिक्ये तदन्येषां भेदस्तद्रत एव च ॥
 प्रादुर्भावविपर्यासः तद्भक्तद्वेष एव च ।
 तत्प्रमाणस्य निन्दा च द्वेषा एतेऽखिला मताः ॥ (I-109,110)

The thought that the God and the Jivas are identical, the God is without any attributes, he has only a limited number of attributes, some other gods are equal or even superior to Him, the God has internal differences that is to say His mūlarūpa and avatāra rūpa, His avayavas, His guṇas are different from him, his avatāras have certain drawbacks and such other thoughts are the forms of the hatred for the God.

The Bhakti practised by the Muktiyogyas should be free from these pervert knowledge or dveṣa. Such pure Bhakti will lead to Aparokṣajñāna and Prasāda of the Supreme God. The Supreme God will bestow the liberation. Mukhyaprāṇa will remove the subtle body.

विष्णुर्हि दाता मोक्षस्य वायुश्च तदनुज्ञया । (I-78)

The definition of गुरु

Chaturmukhabrahma is the Chief Guru for all. A Guru is one who possesses thirty-two features of a Guru, who has no doubt in respect of right knowledge and who can remove the doubts of disciples.

षण्णवत्यङ्गुलो यस्तु न्यग्रोधपरिमण्डलः ।
 सप्तपादः चतुर्हस्तो द्वात्रिंशलक्षणैर्युतः ॥
 असंशयः संशयच्छित् गुरुमुक्तो मनीषिभिः ।
 तस्मात् ब्रह्मा गुरुर्मुख्यः सर्वेषामेव सर्वदा ॥ (I-122,123)

The thirty-two features are described as under :

पञ्चदीर्घः पञ्चसूक्ष्मः सप्तरक्तः षडुन्नतः ।
 त्रिपृथुह्रस्वगम्भीरो द्वात्रिंशलक्षणस्त्विति ॥

The knowledge imparted by the Guru possessing these features is true knowledge.

सम्यग् लक्षणसम्पन्नो यद्वात् सुप्रसन्नधीः ।
 शिष्याय सत्यं भवति तत्सर्वं नात्र संशयः ॥ (I-125)

As stated above, Chaturmukhabrahmā is the Chief Guru for all. However, other Superior persons are also Gurus in the respective order as per the features of the Guru possessed by them. Sometimes, even lesser persons also may have to be taken as Guru. They also should be duly respected.

अन्येऽपि स्वात्मनो मुख्याः क्रमादुपरि ईरिताः ।
 क्रमालक्षणहीनाश्च लक्षणालक्षणैर्युताः ॥ (I-124)

स्वावराणां तु भवेत् कारणतः क्वचित् ।
मर्यादार्थं तेऽपि पूज्याः न तु यद्वत् परो गुरुः ॥ (I-128)

A Muktiyogya Jiva will get rid of all his sins as soon as he has Aparokṣa Jñāna of the Supreme God. The Muktiyogya Jivas journeying through archirādipath go to Chaturmukhabrahmā and then reach Lord Hari.

The purport of the entire scripture

The above tenets constitute the purport of the entire sacred scripture. Śrī Madhvāchārya informs that he has culled out these in this Śāstra tātparya Chapter of this work under the instruction of Lord Hari himself and closes this chapter.

इत्यृग्यजुःसामाथर्वपञ्चरात्रेतिहासतः ।
पुराणेभ्यस्तथान्येभ्यः शास्त्रेभ्यो निर्णयः कृतः ॥
विष्णवाङ्मयैव विदुषा तत्प्रासादबलान्नतेः ।
आनन्दतीर्थमुनिना पूर्णप्रज्ञाभिधा युजा ।
तात्पर्यं सर्वशास्त्राणां सर्वेषामुत्तमं मया प्रोक्तम् ।
प्राप्यानुज्ञां विष्णोरेतज्ज्ञात्वैव विष्णुराप्योऽसौ ॥ (I-138,140)

II

In the second chapter designated as सुवाक्योद्धार, the purport of the sacred scripture delineated in the first chapter is demonstrated by the verses in Mahābhārata :

उक्तः पूर्वाध्याये शास्त्राणां निर्णयः परो दिव्यः ।
अथ खलु भारतवाक्यान्त्यैतैरेवाध्यवस्यन्ते ॥ (II-2)

Critical edition of Mahābhārata

Before this task is executed two points have to be

clarified : (1) Whether the Text of Mahābhārata that is handed down is authentic (2) What are the special grounds to select Mahābhārata especially for this purpose.

Śrī Madhvāchārya concedes that attempts are made to contaminate and mutilate the text of Mahābhārata. This has happened not only in the case of Mahābhārata but several other Texts. Therefore, he assures that he has collected the manuscripts of Mahābhārata from different parts of the country and has ascertained the authentic version of it. In doing so he has not merely relied on manuscripts as the modern scholars do but also taken into consideration the entire tradition of the scriptural literature. The latter criteria is very important. Every text is a part of a tradition. Therefore, anything that is contrary or contradicts the tradition is not likely to be the authentic portion of the text. Internal contradictions within the text or with the tradition is likely to be the result of the interpolation or mutilation. In modern textual criticism this vital point is ignored. This second criteria is stated by Śrī Madhvāchārya as :

‘शास्त्रान्तराणि सञ्ज्ञानन् वेदांश्चास्य प्रसादतः’

As regards the contamination and the mutilation of the Texts and his efforts to ascertain the authentic text of Mahābhārata his observations set very scientific guidelines of textual criticism.

a. कचिद्गन्थान् प्रक्षिपन्ति कचिदन्तरितानपि ।

कुर्युः कचिच्च व्यत्यासं प्रमादात् कचिदन्यथा ।

अनुत्सन्ना अपि ग्रन्थाः व्याकुला इति सर्वशः ।

उत्सन्नाः प्रायशः सर्वे कोट्यंशोऽपि न वर्तते ॥

ग्रन्थोऽप्येवं विलुलितः किम्वर्थो देवदुर्गमः । (II-3,4,5)

- b. देशे देशे तथा ग्रन्थान् दृष्ट्वा चैव पृथग्विधान् ।
 यथा च भगवान् व्यासः साक्षान्नारायणः प्रभुः ॥
 जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ।
 सङ्क्षेपात् सर्वशास्त्रार्थं भारतार्थानुसारतः ॥ (II-7,8)

After assuring that the purport of Mahābhārata will be explained by a reference to the authentic text ascertaining it as stated above.

The special grounds to select Mahābhārata

Śrī Madhvāchārya states the special ground because of which this work is especially selected for शास्त्रतात्पर्यनिर्णय । The treatment of this topic is quite elaborate in this chapter. We mention most striking grounds stated here :

- 1) The most important ground is that Mahābhārata declares the Supremacy of Nārāyaṇa emphatically, unconditionally and as the total purport of the entire scripture.

वासुदेवस्तु भगवान् कीर्त्यतेऽत्र सनातनः ।
 प्रतिबिम्बमिवादशौ यं पश्यन्त्यात्मनि स्थितम् ॥
 नास्ति नारायणसमं न भूतं न भविष्यति ।
 एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥ (II-68,69)
 आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
 इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥ (II-72)
 वासुदेवस्य महिमा भारते निर्णयोदितः ।
 तदर्थस्तु कथाः सर्वाः नान्यार्थं वैष्णवं वचः ॥ (II-123)

- 2) The second important ground is that Mahābhārata declares the importance of Vāyu. It clearly states that Vāyu played the role of the chief assistant of Lord Nārāyaṇa in his three

incarnations of Rāma, Kṛṣṇa and Vedavyāsa assuming the incarnations of Hanuma, Bhīma and Madhva. The fact that Bhīmasena plays a major role in Mahābhārata is fully brought out :

- a. तस्माद् बलप्रवृत्तस्य रामकृष्णात्मनो हरेः ।
अन्तरङ्गं हनूमांश्च भीमस्तत्कार्यसाधकौ ॥ (II-34,35)
- b. प्रियश्च विष्णोः सर्वेभ्य इति भीमनिदर्शनात् ।
भूभारहरणे विष्णोः प्रधानाङ्गं हि मारुतिः ॥
मागधादिवधादेव दुर्योधनवधादपि ॥
यो य एव बलज्येष्ठः क्षत्रियेषु स उत्तमः ।
अङ्गं चेद् विष्णुकार्येषु तद्भक्त्यैव न चान्यथा ॥ (II-15,16,17)
- c. तस्याङ्गं प्रथमं वायुः प्रादुर्भावत्रयान्वितः ।
प्रथमो हनुमान्नाम द्वितीयो भीम एव च ॥
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ॥ (II-128,129)
- d. ज्ञाने विरागे हरिभक्तिभावे धृतिस्थितिप्राणबलेषु योगे ।
बुद्धौ च नान्यो हनुमत्समानः पुमान् कदाचित् क्व च कश्चनैव ॥ (II-155)
- e. वायुर्भीमो भीमनादो महौजाः सर्वेषां च प्राणिनां प्राणभूतः ।
अनावृत्तिर्देहिनां देहपाते तस्माद् वायुर्देवदेवो विशिष्टः ॥ (II-163)
- f. तत्त्वज्ञाने विष्णुभक्तौ धैर्ये स्थैर्ये पराक्रमे ।
वेगे च लाघवे चैव प्रलापस्य च वर्जने ।
भीमसेनसमो नास्ति सेनयोरुभयोरपि ॥ (II-164,165)
- g. अस्मिन् युद्धे भीमसेन त्वयि भारः समाहितः ।
धूर्जुनेन वोढव्या वोढव्य इतरो जनः ॥ (II-174)

In verses II-156-160 Mantras from बळित्थासूक्त that

highlight the glory of मुख्यप्राण in his three incarnations are quoted.

Several events in Mahābhārata clearly show that Bhīmasena plays the most important role in Mahābhārata guided by Lord Śrī Kṛṣṇa. Killing of Jarāsandha and Duryodhana are two major instances. The purpose of God's incarnation is to remove the burden of the evil persons on the earth. In achieving this purpose Maruti i.e. Mukhyaprāṇa, plays an important role as Bhīmasena. The depiction of this has made Mahābhārata a great epic.

3) The third important ground is that the Mahābhārata narrates the glory of Śrī Rāma also :

उक्ता रामकथा ह्यस्मिन् मार्काण्डेयसमाख्यया ।
तस्माद् यद् भारते नोक्तं तद्धि नैवास्ति कुत्रचित् ॥

The story of Śrī Rāma narrated here is culled out from Mūlarāmāyaṇa. Śrī Madhvāchārya has elaborated it in this Mahābhārata tātparya nirṇaya bringing out the ethical and philosophical implications of various events of Rāmāyaṇa. It is further elaborated by Nārāyaṇa Panditāchārya in Saṅgraha Rāmāyaṇa.

Thus, Mahābhārata is an Epic that contains the glory of the two incarnations of the Supreme God viz., Śrī Rāma and Śrī Kṛṣṇa. Its greatness is enhanced by the further fact that it is composed by Śrī Vedavyāsa who himself is an incarnation of Lord Viṣṇu.

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।
को ह्यन्यः पुण्डरीकाक्षान् महाभारतकृद् भवेत् ॥

The three levels of the language of Mahābhārata

4) Another important feature of Mahābhārata is, it is in three languages viz., Darśana, Guhya and Samādhi.

भाषास्तु त्रिविधास्तत्र मया वै सम्प्रदर्शिताः ।
 उक्तो यो महिमा विष्णोः स तूक्तो हि समाधिना ॥
 समाधिभाषयोक्तं यत्तत्सर्वं ग्राह्यमेव हि ।
 अबिरुद्धं समाधेस्तु दर्शनोक्तं च गृह्यते ॥
 आद्यन्तयोर्विरुद्धं यद्दर्शनं तदुदाहृतम् ।
 दर्शनान्तरसिद्धं च गुह्यभाषान्यथा भवेत् ॥
 तस्माद् विष्णोर्हि महिमा भारतोक्तो यथार्थतः ॥ (II-125-128)

a) The glory of the Supreme God is conveyed by Samādhi bhāsa. This naturally has to be accepted as it is.

b) Darśanābhāsa is of two types : i) whatever conflicts with what is stated before and after that is Darśanābhāsa. This naturally has to be interpreted in tune with what is stated before and after or else it has to be rejected. (ii) Whatever is merely a restatement of some other Darśana quoted for refutation or to show the hollowness of it.

c) Guhyābhāsa is that which is different from samādhi and Darśanābhāsa. In case of Guhyābhāsa its deeper meaning has to be taken rejecting the apparent meaning.

The three layers of meaning of Mahābhārata

5) One more important feature of Mahābhārata is it has three layers of the meaning viz., मन्वादि, आस्तीकादि and उपरिचरादि ।

मन्वादि केचिद् ब्रुवते ह्यास्तीकादि तथापरे ।
तथोपरिचराद्यन्ये भारतं परिचक्षते ॥ (II-142)

- a. सकृष्णान् पाण्डवान् गृह्य योऽयमर्थः प्रवर्तते ।
प्रातिलोम्यादिवैचित्र्यात् तमास्तीकं प्रचक्षते ॥
- b. धर्मो भक्त्यादिदशकः श्रुतादिः शीलवैनयौ ।
सब्रह्मकास्तु ते यत्र मन्वादि ते विदुर्बुधाः ॥
- c. नारायणस्य नामानि सर्वाणि वचनानि तु ।
तत्सामर्थ्याभिधायीनि तमौपरिचरं विदुः ॥ (II-142,145)

The story of Mahābhārata centering round the personalities of Śrī Kṛṣṇa, Pāṇḍava etc., is the Aṣṭikādi layer of the meaning. This layer is designated as Aṣṭika because the Pāṇḍavas whose story is narrated have been great Aṣṭikas, that is to say, they had great faith in Śrī Kṛṣṇa.

The manvādi layer of the meaning is that meaning which conveys the virtues represented by Yudhiṣṭira, Bhīma etc., Yudhiṣṭira represents Dharma, Bhīmasena represents Bhakti, Jñāna, Prajñā, Medha etc., ten virtues :

भक्तिज्ञानं सवैराग्यं प्रज्ञा मेधा धृतिः स्थितिः ।

योगः प्राणो बलं चैव वृकोदर इति स्मृतः ॥ (II-146)

Arjuna represents श्रवण, मनन and निदिध्यासन Nakula and Sahadeva represent शील and विनय. द्रौपदी represents vedas. These virtues of these personalities are demonstrated in the events connected with them in the story of Mahābhārata. This layer of meaning is manvādi meaning. The expression manvādi refers to Dharma etc., virtues listed here.

मीयते प्रमीयते एभिः परमात्मा इति मनवो धर्मः भक्त्यादिदशकं श्रुतादिः
शीलवैनयौ वेदाश्चेति मनुपदवाच्यं पञ्चकम् ।

The third layer of meaning viz., औपरिचर is that meaning which brings out Nārāyaṇa as the meaning of each and every word of Mahābhārata.

नारायणस्य नामानि सर्वाणि वचनानि तु ।
तत्सामर्थ्याभिधायीनि तमौपरिचरं विदुः ॥

The expression उपरिचर (II-145) itself refers to Nārāyaṇa and brings out his सर्वोत्तमत्व ।

उपरि-सर्वेषामुपरि चरतीति उपरिचरः सर्वोत्तमो नारायणः । तस्यैव स्वर-
वर्णपदवाक्यात्मकसकलभारतग्रन्थेन परममुख्यया वृत्त्या प्रतिपादनमुचितम् ।

From the above explanation of the three layers of meaning and the terms referring to these three layers viz., आस्तीकादि, मन्वादि and उपरिचर it is clear that these expressions do not refer to three beginnings of Mahābhārata as contended by some modern Indologists. These do not refer to the episodes of Āstika, Manu and Uparicara as contended by them. This is made emphatically clear by Śrī Vādirāja long before the Indologists thought of a reference to these episodes :

मन्वादि केचित् ब्रुवते इति श्लोकस्य आपाततः प्रतीयमाना मनवः
आस्तिकाख्यो ऋषिः उपरिचराख्यो वसुः नार्थः । मनुनां प्रसङ्गस्यैव भारते
अभावात् । आस्तिकोपरिचरवस्वोश्च सर्पयाग-विघ्नकरणाय सत्यवत्युत्पत्तये च
आदिपर्वणि आदिभागे एकैकाध्यायमात्रेण प्रसञ्जनेपि आदिपर्वणि अन्ते
प्रसञ्जनाभावेन सकलभारतप्रतिपाद्यत्वस्य सुतरामयोगात् ।

The three layers of meaning as explained above are much more rich than a mere reference to certain episodes. These bring out the very indepth meaning of Mahābhārata.

Kouravas represent evil tendencies

6) Just as Yudhiṣṭhira, Bhīmasena etc., Pāṇḍavas represent certain virtues the Kaurava represent certain evil tendencies.

अज्ञानादिस्वरूपस्तु कलिर्दुर्योधनः स्मृतः ।
 विपरीतं तु यज्ज्ञानं दुःशशासन इतीरितः ॥
 नास्तिक्यं शकुनिर्नाम सर्वदोषात्मकाः परे
 धार्तराष्ट्रास्त्वहङ्कारो द्रौणी रुद्रात्मको यतः ।
 द्रोणाद्या इन्द्रियाण्येव पापान्यन्ये तु सैनिकाः
 पाण्डवेयास्तु पुण्यानि तेषां विष्णुर्नियोजकः ॥ (II-148,150)

This chapter is especially devoted to bring out the Supremacy of Lord Nārāyaṇa, the Superiority of Vāyu among the gods, the special role played by Bhīmasena, who is an incarnation of Vāyu, in Mahābhārata, the greatness of Mahābhārata that conveys the Supremacy of Nārāyaṇa and the supporting events of Mahābhārata story in three layers of language with three layers of meaning. These purposes are achieved by quoting the relevant verses and events from Mahābhārata itself.

पूर्णप्रज्ञकृतेयं सङ्केपादुद्धृतिः सुवाक्यानाम् ।
 श्रीमद्भारतगानां विष्णोः पूर्णत्वनिर्णयायैव ॥ (II-187)

When one steers through such a rich treatment of the contents of the Mahābhārata one is amply convinced of the declaration.

निर्णयः सर्वशास्त्राणां भारतं परिकीर्तितम् । (II-9)

महत्त्वात् भारवत्त्वाच्च महाभारतमुच्यते ।

निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥ (II-11)

III

The theme of the third chapter is to describe सर्ग and अनुसर्ग, and also give the background of the characters of Rāmāyaṇa as a preliminary to the narration of Śrī Rāma's story in the next six chapters. This chapter begins with three beautiful benedictory verses praising the three incarnations of the Supreme God viz., वेदव्यास, राम and कृष्ण. Then, the benedictory verse of Mahābhārata viz.,

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

is quoted and its significance is explained. In this verse Nārāyaṇa refers to both Nārāyaṇa and Vedavyāsa. Devi refers to Goddess Lakshmi, Narottama refers to Vāyu who is Jivottama, Nara refers to Śeṣa, Saraswati of course, refers to the goddess of speech. Jaya is the name of this great Epic.

जयो नामेतिहासोऽयं कृष्णद्वैपायनेरितः ।

वायुर्नरोत्तमो नाम देवीति श्रीरुदीरिता ॥

नारायणो व्यास इति वाच्यवक्तृस्वरूपतः ।

एकः स भगवानुक्तः साधकेशो नरोत्तमः ॥

उपसाधको नरश्चोक्तो देवी भाग्यात्मिका नृणाम् ।

सरस्वती वाक्यरूपा तस्मान्नम्या हि तेऽखिलाः ॥ (II-5,7)

The process of creation

Then commences the explanation of सर्ग i.e. creation.

Lord Nārāyaṇa and goddess Rāmā assuming the forms of Vāsudeva and Māyā create Virinca, assuming the forms of Saṅkarṣaṇa and Jayā create Vāyu, assuming the forms of Pradyumna and Kriti create Pradhāna i.e., Saraswati and Śraddha i.e., Bhārati. Virinca and Vāyu are also known as Puruṣa and Sūtra. Vāyu and Bhārati beget Śeṣa and Suparna. These two serve as the bed and vehicle of the Supreme God. Śeṣa begets the servants of the Supreme God called Kāla. While Garuḍa begets Jaya Vijaya etc., God's servants. Vāyu begets Viśvaksena. This is the first stage of the processes of the creation of Virinca, Vāyu etc. Now, these have to be provided with sthūla śarīra. This is initiated by Aniruddha and Śānti. They beget Virinca and Saraswati with the body of Mahat tatva. Virinca and Saraswati beget Śiva and Pārvatī. These two beget the Manas and the abhimāni deities of ten senses with Vaikarika Ahāṅkāra, the ten senses with Taijasa Ahāṅkāra and Ākāśa etc., five bhūtas with Tāmasa Ahāṅkāra. Śiva also begets all other deities.

Vāyu and Bhārati beget Śeṣa, Śiva and Indra. Indra begets all other deities and the deities connected with the sacrifice. It has to be noted here that these deities are stated to have been begot both by Virinca and Saraswati and Vāyu and Bhārati.

Lord Nārāyaṇa also assumes the three forms of Viṣṇu, Brahmā and Śiva. He assumes these forms through his Vāsudeva form and goddess Lakshmi's Māyā form. Among these three forms Viṣṇu form is the direct form while in Brahmā and Śiva he is present as Antaryāmin.

The above creation is termed as Tatvasrṣṭi and takes place outside Brahmāṇḍa. The creation within the Brahmāṇḍa is known as Pādmasrṣṭi. The tatvābhimāni deities who were created as stated above appeal to the Supreme God to create Brahmāṇḍa. The Supreme God conjoins with goddess Lakshmi. She delivers the golden Brahmāṇḍa. Lord Hari and all other deities enter into it. A lotus arises from the Navel Lord Hari. From this Chaturmukhabrahmā is born again. Then Chaturmukhabrahmā creates the fourteen worlds, the abhimāni deities of senses etc. Then, Sanaka, Sanandana etc., sages, Marīci etc., Vāyuputras, Asuras, Manuśyas, cows, elephants, horses, serpents etc., varied beings are born. All these go on rotating in transmigration. Then, Pralaya takes place. The srṣṭi and pralaya are endless. The Jīvas, Prakṛti and Kāla are eternal. The Supreme God is eternal of eternal. After describing srṣṭi and pralaya, the various avatāras assumed by Lord Nārāyaṇa are described. The ten Avatāras assumed by Lord Nārāyaṇa are described. The ten avatāras of the God viz., Matsya, Kūrma etc., are well known. However, some special points stated in Tātparya nirṇaya need our special attention. Here two Varāha avatāras are mentioned. The Ādi Varāha and Neela Varāha. The first one takes place before the ten avatāras. By this avatāra Ādi Hiranyākṣa is killed. The second is the third avatāra among the ten avatāras. By this avatāra another Hiranyākṣa is killed.

The birth of Rāvaṇa

After describing the avatāras upto Śrī Rāma, the birth of Rāvaṇa and Kumbhakarna is mentioned. These are stated to be the very persons who were Hiranyakaśipu and Hiranyākṣa earlier. The birth of Daśaratha is mentioned.

The early background of Vāli, Sugrīva, Jāmbavan, Angada, Tārā, Neela etc., Vānaras is mentioned. These were Indra, Sūrya, Yama, Candra, Saci, Agni respectively. The avatāra of Vāyu as Hanuman is graphically described :

स देवतानां प्रथमो गुणाधिको बभूव नाम्ना हनुमान् प्रभञ्जनः ॥

Śrī Rāma is lord Viṣṇu himself is well known. We are further informed here that the Vāsudeva form of the Supreme God assumed the incarnation of Śrī Rāma while he is present by the āveśa of Saṅkarṣaṇa, Pradyumna and Aniruddha in Lakṣmaṇa, Bharata and Satrugṇa respectively. These are really Śeṣa, Kāma and Aniruddha respectively.

The abhimāni deities of Saṅkha, cakra etc.

In the context of explaining the various avatāras of the God, and the background of the others, the divine nature of Śaṅkha, Cakra etc., is also explained. Durgā is the abhimāni deity of cakra, Śrī is that of Saṅkha, Vāyu is the abhimāni deity of Gadā, Bhū is that of Padma. Saraswati of Sarṅga, Vāyu of five forms is of five arrows and Durga is again of Khadga.

दुर्गा चक्राधिदेवी स्यात् श्रीश्च शङ्खाधिदेवता ।
 वायुर्गदाधिदेवः स्यात् भूमिः पद्माभिमानिनी ॥
 दुर्गैव खड्गदेवी स्यात् शार्ङ्गं चैव सरस्वती ।
 पञ्च बाणाः पञ्च प्राणाः – (पद्ममाला)

This chapter is closed by mentioning the fact that Sita is goddess Lakshmi herself.

स्वयं रमा सीरत एव जाता सीतेति रामार्थमनूपमा या ।
 विदेहराजस्य हि यज्ञभूमौ सुतेति तस्यैव ततस्तु सा भूत् ॥

IV

The story of Śrī Rāma

Chapters 4th to 9th give a brief account of Śrī Rāma's story. All major events of Śrī Rāma's story are narrated. While narrating some of the crucial events like Ahalya's episode, Manthara's episode, Śūrpanakha's episode the subtle issues of Dharma and Adharma are clarified. The relevance of these episodes with the main purpose of the theme is explained. The background of the personalities concerned and the events are explained. Thus the objective of the narration of the different events of the story is not merely of story interest but is of the interest of the moral and the spiritual aspects. Since the main events of Śrī Rāma's story are known we will highlight only the moral and the spiritual aspects that are brought out in this portion of Tārparya nirṇaya.

Śrī Rāma kills Tātaka

The first important event in Śrī Rāma's story is Viśvāmitra's invitation to Śrī Rāma to protect the sacrifice undertaken by him from the demons. This indicates the main purpose of Śrī Rāma's incarnation viz., protecting the sages and other innocent persons from the onslaught of the demons. Śrī Rāma kills Tātaka and Subāhu and throws Marīca into the sea. This very Tātaka will be born as Pūtana later in Kṛṣṇāvatāra.

Śrī Rāma releases Ahalya from the curse

After the destruction of these and the completion of the sacrifice Viśvāmitra takes Śrī Rāma and Lakṣmaṇa to the capital of Videha country. On the way Ahalya is released from her curse by the touch of Śrī Rāma. Here are the instances of two women : One who was cruel and therefore destroyed and the other who

had suffered at the hands of Indra and Gautama, and was released from her suffering. Gautama had indulged in excessive penance. This imbalance had to be cut down by provoking him. Therefore, Indra encroached upon Gautama's wife Ahalya. She was innocent but had become a victim of the circumstances. Hence, Śrī Rāma relieved her from her suffering.

अतिरिक्तं तपो हतुं गौतमस्याश्रमे रहः ।

सुरकार्यं सुरपतिः कुर्वन् भार्यां समस्पृशत् ॥ (सं.रा. 1-6-18)

Śrī Rāma's marriage

On arrival at Mithila Śrī Rāma was informed of the condition for the marriage of Sita. He broke the bow of Śiva and married her. The marriage was celebrated in a befitting way. On his way to Ayodhya Paraśurāma confronts him. Both Paraśurāma and Śrī Rāma were the incarnations of Lord Viṣṇu. Therefore, there was no question of one defeating the other. However, a demon called Atula had found a place in Paraśurāma's navel. He was to be destroyed. His penance was also to be taken away. Therefore, Paraśurāma gave śārṅga bow to Śrī Rāma and asked to kill Atula. Accordingly Śrī Rāma killed him. Thus it was not a war between Paraśurāma and Śrī Rāma but it was only to kill Atula that Śrī Rāma employed his bow. The fourth chapter narrates these Bālakāṇḍa episodes.

Kaikeyi prevents the coronation of Śrī Rāma

The Ayodhyā Kāṇḍa events are described in the first 16 verses of fifth chapter. Daśaratha decides to coronate Śrī Rāma. But under the advice of Manthara Kaikeyi prevents it. This Manthara was not an ordinary woman. It is well-known that as a result of Samudramathana goddess Lakshmi was born from

the sea. Out of the same Samudra- mathana Alakshmi called Jyeṣṭhā who was born as Manthara. Instigated by this Manthara Kaikeyi asked the two boons viz., (i) Śrī Rāma be banished to forest for 14 years (ii) Bhārata be installed on the throne. Kaikeyi asked such cruel boons because a demoness called Nikṛti was present in her.

Śrī Rāma proceeds to forest, meets Guhu

According to these boons Śrī Rāma proceeds to the forest. He first meets the Niṣāda King Guha. Being honoured by him he proceeds to citrakūṭa. In the mean while Daśaratha dies. Bhārata arrives, completing pitṛkārya he proceeds to citrakūṭa to persuade Śrī Rāma to return. Śrī Rāma does not oblige him. Bhārata returns to Ayodhyā with the Pādukas of Śrī Rāma and lives outside the city of Ayodhyā in Nandigrāma.

Jayanta appears in the form of a crow and injures Sita

While in Citrakūṭa Śrī Rāma and Sītā lived for some time, Indra's son Jayanta appears in the form of a crow and injures Sītā in the breast. He indulges in this cruel act, because, a demon called Kuranga was present in him. Śrī Rāma throws a grass blade at the eye of this crow and destroys one eye of all crows. Since then, the crows have only one eye. Then, Śrī Rāma enters Daṇḍaka forest.

Shanobhanga offers himself in the fire

In Daṇḍaka forest a sage called Sarabhaṅga offered himself into fire in the presence of Śrī Rāma. He was very old and was unable to perform his minimum rituals even. Dharmaśāstra permits self immolation for such aged persons.

अनुष्ठानासमर्थस्य वानप्रस्थस्य जीर्यतः ।
जलानशनभृग्वग्निमहाप्रस्थानमिष्यते ॥

A person in Vānaprasthāśrama who is not able to perform his minimum rituals due to old age may take to self-immolation by drowning himself in water, observing fast, falling from the peak of a mountain or offering himself into fire. Accordingly Śarabhaṅga performed self immolation in the presence of Śrī Rāma. After this event the demon Virādha confronts Śrī Rāma. He tries to kidnap Sītā. He carries Śrī Rāma and Lakṣmaṇa on his shoulders. Śrī Rāma cuts his arms and throws him in a pit. His arms were cut because he had obtained a boon from Brahma that whoever is held by him in his arms cannot escape from it.

Śūrpaṇakā episode

Then, comes Śūrpaṇakhā the sister of Rāvaṇa. She had served Rāvaṇa devotedly when he was performing penance to seek god Śiva's favour. But unfortunately Rāvaṇa had killed her husband Vidyujjihva by mistake in a battle of demons at night. Therefore, he had permitted her to find out a husband with the help of Khara Dūṣaṇa her two other brothers. She approached Śrī Rāma. He directed her to Lakṣmaṇa who injured her nose and ear and deformed her. Rāvaṇa asking her to remarry was a wrong advice. Because of this she had to suffer. However, this opened the floodgates of the attack of the demons on Śrī Rāma and he had to kill fourteen thousand demons led by Khara and Dūṣaṇa. This upset Rāvaṇa.

Rāvaṇa takes away सीतप्रतिकृति

Rāvaṇa then, asked Marīcha to take away Śrī Rāma from

his Āśrama by assuming the form of a golden deer and managed to kidnap Sitā. However, the person kidnapped by Rāvaṇa was only a makeshift image of Sitā. The actual person of Sitā went to Kailāsa :

देव्याः समीपमथ रावण आससाद ।

सा अदृश्यतामगमदप्यविषह्यशक्तिः ॥

सृष्ट्वाऽऽत्मनः प्रतिकृतिं प्रययौ च शीघ्रम् ।

कैलासमर्चितपदा न्यवसच्च शीघ्रम् ॥ (V-37)

This fact of Sitā's Pratikṛti only being taken by Rāvaṇa is mentioned in Kūrma, Varāha, Brahmavaivarta Bhaviṣyottara and Agnī Purāṇas. It is also suggestively mentioned in Vālmiki Rāmāyaṇa by the statement 'प्रवेक्ष्यामि हुताशनम्,' It was Agnī who managed to place a Pratikṛti of Sitā and enable Sitā to go to Kailāsa. This is suggested by this statement. The other Purāṇas state it more clearly.

a. अग्रियोगेन सीतायाः मायासीतां चकार ह । (ब्रह्मवैवर्त)

b. शिवस्थानेऽवसद्देवी तत्र मां ध्यायती सदा । (वराहपुराण)

c. अग्नौ अदृश्यरूपेण वर्षं तिष्ठ ममाज्ञया ।

रावणस्य वधान्ते मां पूर्ववत् प्राप्स्यसे शुभे ॥ (अद्भुतपुराण)

The events of Śrī Rāma being misled by Marīcha, Sitā longing for the deer, Sitā being kidnapped by Rāvaṇa etc., are merely लोकविडम्बन. These do not indicate any ignorance or difficulty on the part of Śrī Rāma and Sitā.

काज्ञानमापदपि मन्दकटाक्षमात्रात्

सर्गस्थितिप्रलयसंसृतिमोक्षहेतोः ।

देव्याः हरेः किमु विडम्बनमात्रमेतद्
विक्रीडितोः सुरनरादिवदेव तस्मात् ॥ (V-36)

On returning to his āśrama after killing Marīca, Śrī Rāma found the āśrama empty. He moved on in the forest in search of Sītā. First he saw Jatāyu who was killed by Rāvaṇa. He learnt about Rāvaṇa kidnapping Sītā. He moved on and killed Kabandha on the way. Then met Śabari in Mātangavana and received her hospitality. Then, he saw Hanuman and Sugrīva on Rṣyamuka hill. Hanuman approached Śrī Rāma and prostrated at his feet. With this the fifth chapter of Tātparya nirṇaya closes.

The events of Kiṣkindhā

The events of Kiṣkindhā Kāṇḍa are described in the VI Chapter. Hanumān who prostrated at the feet of Śrī Rāma was taken up by arms by Śrī Rāma with great affection. Both Śrī Rāma and Lakshmaṇa were taken by Hanuman on his shoulders and were brought to Rṣyamuka where Sugrīva stayed. Sugrīva explained his pitiable condition on account of his brother's aggressive posture. Śrī Rāma promised to him that his aggressive brother Vāli will be killed and the kingship will be restored to him. Sugrīva also agreed to help Śrī Rāma to find out Sītā. However, he wanted to know whether Śrī Rāma had sufficient strength to fight Vāli. Therefore, he showed the body of Dundubhi killed by Vāli. Śrī Rāma threw that dead body a hundred Yojana away by the very toe of his feet and killed by it a number of demons living on Rasātala.

Śrī Rāma kill Vāli

Then, Sugrīva showed the seven demons present in the form of seven Tala trees and said if you can destroy these by

one arrow, then you can kill Vāli. Śrī Rāma destroyed all of them by one arrow which after destroying the Tala trees pierced into the seven underworlds viz., Atala, Vitala etc., upto Pātāla and also destroyed the demons known as Kumudi. Then, Sugrīva took Śrī Rāma to the city of Kiṣkindha to kill Vāli. Vāli pounced upon Sugrīva but Śrī Rāma did not kill him pretending that he could not distinguish between the two. The real reason was to give an opportunity for the brothers to reconcile and to avoid a confrontation. Even the long enmity among the brothers vanishes when they reach the point of crisis.

सौभ्रात्रमेव यदि बाञ्छति वालिनैव ।
 नाहं निरागसमथाग्रजनिं हनिष्ये ॥
 दीर्घः सहोदरगतो न भवेद्धि कोपो ।
 दीर्घोऽपि कारणमृते विनिवर्तते च ॥ (VI-14)

When Sugrīva again appealed to Śrī Rāma to kill Vāli Śrī Rāma threw a strong arrow at him and killed him. It is well-known that Śrī Rāma killed Vāli from behind a tree. The reason for this was neither fear nor treachery. But Vāli was also a great devotee and would have prostrated at the feet of Śrī Rāma if he had seen him. Then, it would have been a dilemma whether to stand by his promise to Sugrīva or to stand by Vāli who had prostrated at the feet. Therefore, Śrī Rāma preferred to be invisible.

भक्तो ममैष यदि मामभिपश्यतीह
 पादौ ध्रुवं मम समेष्यति निर्विचारः ॥
 योग्यो बधो नहि जनस्य पदानतस्य ।
 राज्यार्थिना रविसुतेन बधोऽर्थितश्च ॥

तस्माददृश्यतनुरेव निहन्मि शक्र-

पुत्रं त्वितीह तमदृश्यतया जघान ॥ (VI-19,20)

Then, during rainy season for four months there was a halt. Sugrīva had not taken an initiate to find out Sita. However, on the strong advice of Hanumān the Vānaras spread over different parts were gathered and started. Śrī Rāma gave his ring to Hanumān to show it to Sitā for identity. After a good deal of wandering they found that the time limit given by Sugrīva was over. Tāra and Aṅgada suggested that the efforts should be abandoned. But Hanuman opposed this. They moved on and ultimately reached Mahendra mountain. At this place they met Sampati the elder brother of Jatāyu. He informed them that Sitā is kept in Aśokavana. The distance between Mahendra mountain and Laṅka was a hundred Yojana. Other Vānaras were not able to jump. They all appealed to Hanuman to cross the sea and trace Sita. With this the sixth chapter closes.

Hanumān proceeds to Lankā

Hanumān offers salutation to Śrī Rāma in his mind before he takes a big jump over the sea. The sea torrented, the living beings within the sea came out. The trees on the Mahendra mountain were uprooted and the Mainakā mountain came out of the sea to offer him a resting place. As he moved on the mother of the serpents viz., Surasā confronts him. He enters into her belly and comes out. Then, Simhikā a demoness who used to drag persons by attacking their shadows drags him. He destroyed her also. Finally he lands on Trikūta hill that surrounded the city of Laṅka. Through out the process of his crossing the sea he had considerably expanded his body. Now,

he contracts it to as small a size as a cat. He finds Sītā in Aśokavana under a Simśupā tree. He hands over the ring to Sītā given by Śrī Rāma. In return Sītā gives her Cūdāmaṇi to be given to Śrī Rāma.

In order to make Rāvaṇa aware of his strength and mission Hanumān starts destroying Rāvaṇa's gardens. On hearing this Rāvaṇa asks his army to punish him. Finding that they were not able to do the task he deposes his son Akṣa. Hanuman kills Akṣa. Then Indrajit is deposed. Indrajit employs Brahmāstra against him. Out of respect for Brahma he pretends to have been caught. The demons tie him with ropes. Finding that they have used ordinary ropes Brahmāstra returns. Then he is taken to Rāvaṇa's presence. Rāvaṇa orders his tail to be burnt. With the fire applied to his tail Hanuman burns Laṅka and returns. He offers Cūdāmaṇi to Śrī Rāma. He embraces him with great affection, as it were, offering himself as a present to him.

स्वात्मप्रदानमधिकं पवनात्मजस्य ।

कुर्वन् समाश्लिषदमुं परमाभितुष्टः ॥ (VI-50)

Śrī Rāma proceed to Laṅkā

The seventh chapter begins with Śrī Rāma lying on a grass mat in order to persuade the sea to make the way for him to go to Laṅkā. This was the mild way of persuading the sea before any harsh step was taken. At that time Vibhīṣaṇa came to join Śrī Rāma and fight against his own brother Rāvaṇa, since his conduct was adharma. Sugrīva and all others opposed accepting him as he belonged to the enemy's group. However, Hanuman stated that Vibhīṣaṇa is genuinely supporting Śrī Rāma and he be accepted. Śrī Rāma accepted him and

coronated him on the kingdom of Laṅkā as he was sure of the defeat of Rāvaṇa.

Since the sea did not make the way easily Śrī Rāma took his arrow to aim at him. The Samudrarāja came out and suggested that a bridge be built over the sea. Śrī Rāma got the bridge built by Nala assisted by Vānaras. He crossed the sea and landed on Laṅkā. Rāvaṇa had made elaborate arrangements to protect the four gates of the city of Laṅkā. Śrī Rāma also made appropriate distribution of Vānara army. A detailed description of the battle is given in this chapter.

After Rāvaṇa is killed Śiva challenges Śrī Rāma to fight, since he has killed his devotee Rāvaṇa. Then, Śrī Rāma gets his arrow ready to aim at Śiva. However, Śiva realises his mistake. Then, a fire ordeal is pretended for Sitā pratikṛti. Sitā returns from Kailāsa. Śrī Rāma is coronated. He favours all suitably. Hanumān asks for only uninterrupted devotion for Śrī Rāma.

प्रवर्धतां भक्तिरलं क्षणे क्षणे त्वयी मे हासविवर्जिता सदा । (VIII-248)

V

Coronation of Śrī Rāma

The ninth chapter contains the events of Uttarakāṇḍa story. After coronation Śrī Rāma ruled the kingdom benevolently. There is a beautiful description of Rāmarājya in this chapter.

प्रशासतीशे पृथिवी बभूव विरिञ्चिलोकस्य समा गुणोन्नतौ ।
जनोऽखिलो विष्णुपरो बभूव न धर्महानिश्च बभूव कस्यचित् ॥ (IX-4)
न कस्यचिद्दुःखमभूत् कथञ्चित् न वित्तहानिश्च बभूव कस्यचित् ।
नाधर्मशीलो न च कश्चनाप्रजो न दुष्प्रजो नैव कुभार्यकश्च ॥

स्त्रियो न चासन् विधवाः कथञ्चित् न चेष्टहानिर्नच पूर्वमृत्युः ।

यथेष्टमाल्याभरणानुलेपनाः यथेष्टपानाशनवाससोऽखिलाः ॥

बभूवुरीशो जगति प्रशासति प्रकृष्टधर्मेण जनार्दने नृपे ॥ (IX-9,11)

Śambuka is killed

A much debated episode in Uttarakāṇḍa is that of शम्बूकवध. Many are under the impression that he was killed by Śrī Rāma because he was a Śūdra and had undertaken the penance for which he was not entitled. But the reason is more serious. He was a demon called Jangha. He was born as Śūdra and had vowed to snatch away the very position of God Śiva. Therefore, he was killed.

जङ्घनामाऽसुरः पूर्वं गिरिजावरदानतः ।

बभूव शूद्रः कल्यायुः स लोकक्षयकाम्यया ॥

तपश्चचार दुर्बुद्धिरिच्छन् माहेश्वरं पदम् ।

अनन्यवध्यं तं तस्मात् जघान पुरुषोत्तमः ॥ (IX-20,21)

Śrī Rāma banishes Sītā

Śrī Rāma banishing Sītā also has an episode behind than merely a washerman scandalising her stay in Rāvaṇa's place. There were demons called सुराणक. They wanted to commit highest sin. Brahma told them that separating Lord Viṣṇu and goddess Lakshmi is only the greatest sin. They engineered the banishment of Sītā by causing a scandalous talk.

यावदेव रमया रमेश्वरं नो वियोजयथ सद्गुणार्णवम् ।

तावदुच्चमपि दुष्कृतं भवन्मोक्षमार्गपरिपन्थि नो भवेत् ॥ (IX-29)

Strictly speaking there was no separation of Śrī Rāma and Sītā at all.

प्रविश्य भूमौ सा देवी लोकदृष्ट्यनुसारतः ।

रेमे रामेणावियुक्ता भास्करेण प्रभा यथा ॥ (IX-40)

When Śrī Rāma's avatārakārya was over he left for Vaikuṇṭha.

While leaving for Vaikuṇṭha Śrī Rāma declared that whoever desires to come with me let him join me. At this call right from the ants to the good men who desired higher world joined him.

श्रुत्वा तु तद्य इह मोक्षपदेच्छवस्ते सर्वे समाययुरथातृणमापिपीलम् ।

रामाज्ञया गमनशक्तिरभूत्तृणादेः ये तत्र दीर्घभविनो न तु ते तदैच्छन् ॥

(IX-61)

While going to Vaikuṇṭha Śrī Rāma bestowed various favours to those who had assisted him in his avatārakārya. He especially told Hanuman that he can see him whenever he liked.

अथाह वायुनन्दनं स राघवः समाश्लिषन् ।

तवाहमक्षिणोचरः सदा भवामि नान्यथा ॥ (IX-63)

Thus closing the story of Śrī Rāma, Śrī Madhvāchārya once again informs us that he has given here the sketch of Śrī Rāma's avatārakārya culling out the information from पञ्चरात्र, भारत, रामायण etc., the entire इतिहासपुराण literature reconciling the apparent differences and bringing out the indepth meaning :

इत्यशेषपुराणेभ्यः पञ्चरात्रेभ्य एव च ।

भारताच्चैव वेदेभ्यः महारामायणादपि ॥

परस्परविरोधस्य हानान्निर्णीय तत्त्वतः ।

युक्त्या बुद्धिबलाच्चैव विष्णोरेव प्रसादतः ॥ (IX-125,126)

Chapter X

Samudra mathana

The delineation of the Vedavyāsāvatāra is the theme of the tenth chapter. However, as a preliminary to it the samudramathana episode is narrated. The purpose of Vyāsāvatāra was to remove ignorance and confusion caused by the curse of Goutama in respect of the knowledge enshrined in the Vedas, Pañcharātra, Itihāsapurāṇa and other sacred literature. For such an ignorance and confusion Kali was considerably responsible. He arose at the time of samudramathana along with the poison. Not only the personality of Kali was Kali but the ignorance and the confusion caused by him were also Kali. Destroying these was also meant to destroying Kali. This is the purpose of Vyāsāvatāra. Therefore, in order to point out such a Kali had arisen at the time of samudramathana, that episode is narrated in the tenth chapter before the narration of Vyāsāvatāra.

The details of samudramathana are well-known. Therefore, only such items that are especially mentioned in Tātparyanirṇaya and that have a deep religious significance will be stated here.

At the close of the 28th Dvāpara yuga, Chaturmukha Brahmā, Śiva, Indra and other deities approached Lord Viṣṇu present at Śwetadvīpa at the centre of Kṣīrasamudra. They offered prayers to Him and informed that due to Dūrvāsa's curse Indra lost his power and glory and was defeated by the demons. Therefore, they had come to Him seeking protection from Him.

As per the instructions of Lord Viṣṇu the deities entered into an agreement with the demons through Balichakravartī and attempted to bring the Mandara mountain for samudramathana. They were not able to lift it. Then, God lifted it by His left hand and placed it on the shoulders of Ananta i.e. Garuḍa. The deities wanted to test their strength again. When they tried to lift the mountain placed on the Garuḍa's shoulder, it fell down and crushed them. They were restored to their original form by the grace of God. God lifted the mountain again, placed it on Garuḍa and seated on Garuḍa proceeded to Kṣīrasamudra with the deities and the demons. He made the Mandara mountain the churning rod, Vāsuki the rope and churned the Kṣīrasāgara with the deities and the demons. The demons preferred to hold the snake Vāsuki on the side of the head and the deities held it on the tail side. This caused fatigue to the demons.

Kūrmāvatāra

The mountain sank because of its weight. Then God lifted it and placed it on his back assuming the Kūrma form. Not only the mountain was held by Him and His back but he also entered into it and supported it. He entered into the deities and the demons also to enable them to churn.

The Hālāhala poison was drunk by Vāyu

In the course of churning, the Hālāhala poison came out, Vāyu took it in his hand as per God's instructions, rubbed a little portion of it, reduced its vigour and gave it to Śiva. Śiva sipped it. It was so little that it could go down only upto his throat. He became unconscious even for that much. God touched him and

he regained his consciousness. Vāyu collected the poison in a golden vessel, drank it and digested it. Out of the little poison given to Śiva by Vāyu, only a fraction was drunk by Śiva. The remaining portion became the body of Kāli. From this poison cruel objects like snakes, wolves and tigers were born.

From samudramathana, objects like Ucchaisrava horse, Airāvata, Quarter elephants, a thousand Apsaras came out. The weapons of deities, ornaments, Pārijāta tree, Kāmadhenu i.e. Surabhi also came out.

Mahālakshmi and Dhanvantri form of God with Amṛtakalaṣa arose. When amṛtakalaṣa came out, the demons snatched it. God allowed them to snatch it since he desired that they should break the agreement and be punished for that. Then, God assumed the Mohini form and offered to distribute the amṛta. She asked the deities and the demons to sit separately in rows and asked the demons to close their eyes as She felt embarrassed by their staring at Her. She served amṛta to the deities and killed Rāhu assuming the Puruṣa form.

Rāhu's head only is the place of Rāhu and Ketu

It is only the head of Rāhu that became the abode of both Rāhu and Ketu planets. When Rāhu's head was cut a drop of amṛta had already moved into his body. Therefore, both his head and the body survived. His body without the head was thrown into Svadūdaka. In the head Rāhu remained. (Note : Along with him there are hundred Ketus in his head. These are deities. The offerings made to Rāhu are received by these deities. The demon Rāhu present in the head receives unholy offerings only. This Rāhu obstructs the sun and the moon. The popular

impression that the head became Rāhu and the rest Ketu is not correct. Rāhu's head itself is the adhiṣṭhāna for both Rāhu and Ketu.)

When Rāhu's head was cut the demons rushed towards the God with their weapons. They were all killed. However, Kali was not killed. He entered into men. (Note : Kali can never enter into God, Lakshmi and Vāyu. He enters into Śiva and others only occasionally.) Kali's wife Alakshmi and her sons who supervise evil also came from Kṣīrasāgara.

Lakshmi made the chest of God her abode. Kaustubha found place at the neck of the God. The other valuable items were given as gifts to different deities at Lakshmiśvayamvara.

Kali entered into Śiva and composed the evil scriptures. His mischief could not be corrected by others. This Kali is invisible, unimaginable and present in all. The ignorance and confusion caused by him had to be removed by the revival of the sacred scripture. In view of this, Chaturmukha Brahmā and other deities appealed to God to take appropriate incarnation. Lord Hari took the incarnation of Śrī Vedavyāsa.

II

Parāśara and Satyavati

Vasiṣṭha who was born in a jar along with Agastya as a son of Mitrāvāruṇa, married Arundhati and begot including Śakti hundred sons. Parāśara was his grandson. Earlier Vasiṣṭha was born from the sacrificial pit of Brahma, married Akṣamālā and functioned as chief priest of Ikṣvākus. Still earlier he was born as a mānasa putra of Brahma and had married Arundhati. Parāśara the grandson of Vasiṣṭha performed penance to have

God himself as his son. God informed him that king Vāsu of Purūrava royal family known as Uparichara, as he used to frequently move over the sky as a result of his great deeds, was born as a son of Kritayajña in Dvāpara age. He got a male and female twin children through a fish. He kept the boy with him and handed over the female child to the fisherman chief. The female child had grown into a beautiful girl and was named Satyavati. He would assume the form of his son through her. Accordingly Parāśara duly married Satyavati. This marriage took place in the Yajñaśāla. Vasiṣṭha, Yājñavalkya and other sages were present. King Vāsu himself gave Satyavati in marriage to Parāśara. Then, the God assumed the form of his son by the name Vedavyāsa. (Note : God is never born like ordinary child. The popular impression that Vedavyāsa was born and that too when Satyavati was still a virgin is not correct.) Vedavyāsa revealed himself in the midst of the river Yamunā. He was brilliant like the Sun. His palms and feet were marked with the lines of the conch and the disc. His arms were in the posture of abhaya mudrā and Jñāna mudrā. His father performed Upanayana for him within seven days. Then, he went to Meru mountain followed by Chaturmukha Brahmā and others. He arranged the Vedas, composed the Brahmasūtras, Mahābhārata, Purāṇas and Bhāgavata. Chaturmukha etc deities directly learnt these from Him. Vedavyāsa wandered all over the world in order to instruct the noble Jivas. Once, he converted a small creature as king. However, he told him that he would be entitled for salvation only when he was born as a Brāhmaṇa.

The birth of Śuka

Śiva performed penance to become the son of Vyāsa.

Vedavyāsa also pretended to perform penance to get Śiva as his son. This was only to mislead the undeserved persons. Śiva was born as a son of Vyāsa through Ghritachi who had arrived in the form of a parrot while Vyāsa was engaged in churning the Araṇi. Śuka was actually born from Araṇi. However, since Ghritachi desired to name him as Śuka he was so named. Vyāsa never had any sensual attraction either towards Ghritachi or any other woman. As soon as Śuka was born Vāyu entered into him. It was only Vāyu who was entitled for the instruction directly from lord Hari. Śuka received direct instructions from Vyāsa because of the presence of Vāyu in him. In the same way while receiving the instructions from Vyāsa, Śeṣa entered into Paila, Garuḍa entered Sumantu, Brahmā entered Vaiśampāyana and Indra entered Jaimini. This enabled these sages to receive the instructions in the respective areas of knowledge.

Disciples of Śrī Vedavyāsa

Śrī Vyāsa taught Ṛgveda to Paila, Kṛṣṇa Yajurveda to Vaiśampāyana. Śukla Yajurveda to Sūrya, Sāmaveda to Jaimini, Atharvaṇa Veda to Sumantu. He taught all the lores to His son Śuka and Nārada. Then, Śrī Vyāsa created Romaharṣana as a Sūta by caste and instructed him to propagate Itihāsa, Purāṇa and Pañcharātra. He instructed Sanatkumāra, Bhṛgu and Jaimini to propogate Dhyānayoga, Karmayoga and Karma mīmāṃsa respectively. Śrī Vyāsa himself composed the first and the last sūtras of Daivīmīmāṃsa and asked Paila and Śeṣa to composè the whole text. Further, he edited the six sātṛvika purāṇas viz. Viṣṇu, Nārada, Bhāgavata, Garuḍa, Padma and Varāha based on Pañcharātra, six Rājasa Purāṇas viz., Brahmā, Brahmāṇḍa, Brahmavaivarta,

Mārkaṇḍeya, Bhaviṣya and Vāmana based on superficial references in Vedas, and six tāmasa Purāṇa viz. Matsya, Kūrma, Liṅga, Śiva, Skanda and Agni based on Pāśupata Āgama.

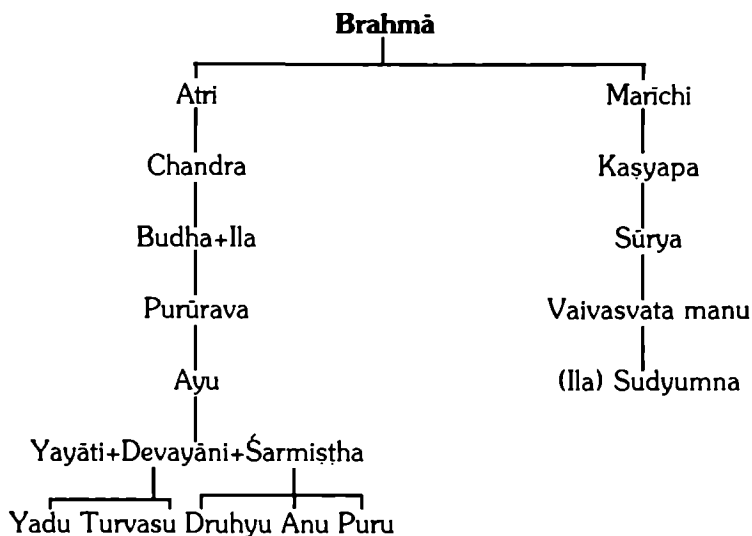
Through the above literature, Brahmā and other deities and Sanatkumāra and other sages regained their knowledge.

Chapter XI

Aṁṣāvatarāṇa

As a preliminary to the story of Śrī Kṛṣṇa and Pāṇḍavas, the origine of Chandravamṣa is described.

The early persons of Chadravamṣa and Sūryavamṣa are as follows—



From this chart it is clear that both Chandravamṣa and

Sūryavamṣa have originated from Brahmā. An interesting point in the development of these two families is that Sudyumna the fifth descendent on the Sūryavamṣa side, used to be male for one month and on the Chandra-vamṣa side, female for one month. He used to be called Sudyumna and Ila respectively during these months. When he functionated as a female he begot a son i.e. Purūrava through Budha of Chandravamṣa. Thus he established a link between the two families.

The origin of Yadu and Kuru families

In the family of Yadu and Yādavas were born. In the family of Puru the fifth son of Yayāti, Bharata the son of Duśyanta and Śakuntala, was born. Kuru was born in this family. Since Kuru was born in Bharata's family, the Kauravas and Pāṇḍvas are known as Bharatas. The fifth descendant of Kuru was Pratipa. He got three sons viz. Devapi, Bālhika and Śantanu. Devapi did not become the king though he was eldest as he suffered from a skin decease. Balhika was named as king of Balhika region and Śantanu succeeded Pratipa as a king.

Balhika was Pralhāda in the earlier birth. He got a son Somadatta who was one of the Rudras. His three sons viz. Bhūri, Bhuriśrava, Sala were also Rudra viz., Ajaikapat, Ahirbudni and Virūpākṣa. Among these the last one had the āveṣa of all the eleven Rudras viz., Raivata, Aja, Bhava, Bhīma, Vāma, Vṛṣākapi, Ajaikapat, Ahirbudhni, Bahurūpa and Mahan.

The background of the birth of Śantanu and Bhīṣma

The birth of king 'Śantanu' has a background. Chaturmukha Brahmā once visited the sea on a full moon day. On that occassion the sea i.e. Varuṇa was sporting with river Gangā and

threw a few water drops at Brahmā. Brahmā was upset and cursed him to be born on the earth twice. Consequently Varuṇa was born as king Mahābhishak and again as Śantanu. He also cursed Gangā to meet her husband with the human body. The name Śantanu is a short form of Śāntanu. This means 'Be calm.' Since Brahmā ordered the ocean to become calm, he got the name as Śāntanu when he was born on the earth. There is another explanation also. By the touch of Śāntanu old people used to regain their youth and be happy. 'Śam' means happiness, Tanu i.e. giver. Therefore he was known as Śāntanu.

This Śāntanu begot the son Devavṛta, later known as Bhīṣma. The birth of Bhīṣma also had a back ground. Among eight Vasus, the eighth one was known as Dyū. He was also known as Prabhāsa and Vibhāvasu. His wife was Vārangi. She had a friend of the same name. The wife of Dyū asked her husband to get the divine cow Nandini for her friend, so that with her milk she could get long life and retain her youth permanently. Dyū i.e. Vibhāvasu went to sage Vasiṣṭha's āśrama along with seven other vasus and tied Nandini. This upset Vasiṣṭha and he cursed them to be born as men. He particularly cursed the eighth vasu i.e. Vibhāvasu to live as man as long as the duration of the eight men's life. He further cursed that Vārangi the wife of the eighth Vasu who instigated the unholy act be born as Ambā and become a male i.e. Śikhaṇḍi, and be responsible for the death of her husband Vibhāvasu born as Bhīṣma. This curse was actually given by Brahmā present in Vasiṣṭha.

The Vasus let off the cow Nandini and appealed to Brahmā to help them not to be born from the womb of a human being.

Brahmā agreed. The vasus came to know that Gangā was going to be the wife of Śantanu without assuming the human body. They went to her and told her that they would be born as her children. Gangā told them that they would be killed as soon as they were born and she should not get any sin for this. However, one of them would live long, she said.

Gangā's conditions to marry Śantanu

Gangā went to king Pratipa and sat on his right thigh. Only a daughter and daughter-in-law have the right to sit on the right thigh. The wife has to sit on the left thigh. Pratipa asked her to be his daughter-in-law. She agreed to marry his son on three conditions viz. i) Your son should not ask me as to who I was (ii) he should not prevent me even when I did something wrong (iii) he should not ask why I was doing a wrong thing." If he broke any one of these conditions she would leave him. King Pratipa agreed and informed his son Śantanu in due course.

Gangā begot eight children. She killed seven of them one after the other. When she proceeded to kill the eighth child, Śantanu asked her as to who she was? Why she was killing the children? he prevented her from killing the eighth child. Thus he violated the three conditions laid down by her. Therefore, she left him, took her eighth child and gave him to Bṛhaspati. The boy learnt Veda and the other sacred literature from Bṛhaspati for fifty years. Then Gangā sent him to Paraśurāma. He continued his study of spiritual literature for another fifty years and studied the use of weapons for twentyfive years. Gangā took him back and allowed him to roam on her bank. At this juncture, Śantanu arrived at the place. He found that the flow of water was prevented by arrows. He wondered. Gangā arrived and told him

that the boy was his son and asked him to take him. She also told him that the other seven children drowned in the water had regained their original form. Śantanu took him and made him Yuvarāja. Devavratra again went to Brhaspati, learnt Vedas for fifty years. He learnt from Paraśurāma, weapons for another fifty years and listened to the spiritual discourses for three hundred years and returned to his father.

Kripa and Kripī

At that time, when Gangā gave birth to the eighth child, Śantanu found a twin children viz., Kṛpa and Kṛpī left in the forest by some one. These were the children of Śaradvan, Viṣkambha, a Rudra and Tārā the wife of Brhaspati were born as these twin children. Śantanu took them and named them as Kṛpa and Kṛpī. Kṛpa become a friend of Devavrata. He learnt all Śāstras from Viṣwāmitra and philosophical doctrines from Vedavyāsa.

Birth of Droṇa

At about the same time when Kṛpa was born. Bhāradvāja the son of Brhaspati begot Droṇa through Ghṛtachi. He was called Droṇa because he was born in the Droṇa type of vessel. He was Brhaspati himself. Brahmā also was present in him. Bhāradvāja himself taught him the vedas and the weapons.

At about this time Prishata the king of Pāñchāla begot the son Drupada. He was the devine singer Hoohoo. Avāha marut was also present in him. He studied the weapons from Bhāradvāja along with Droṇa. He told Droṇa, “Let us enjoy the kingdom together.”

Droṇa married Kṛipī. He lived near Hastinapur. The king Virāta was of the same age as Droṇa and Kṛipā. He was the divine singer Haha and Marut Vivāha was present in him.

Śantanu marries Satyawati

Once, Śantanu proceeded for hunting and saw a beautiful girl, Satyawati. Earlier she was Acchoda the daughter of Agnīṣvat belonging to amurta pitṛgaṇa group. Lord Viṣṇu had blessed her saying that he would be born as her son. She was now born as daughter of king Vasu and was brought up at the residence of a fisherman. Śantanu was attracted by her and asked the fisherman to give her in marriage to him. But the fisherman put the condition that her son should be made the successor on the throne. When Devavrata learnt it he assured the fisherman that he would relinquish the throne. He took the oath that he would remain a bachelor so that the question of his progeny claiming the throne also would not arise. Because of such a strong oath his name became Bhīṣma. Śantanu gave him the boon that he would die only when he desired to die by his free will and he will be invincible in war.

Satyawati begot two sons viz Chitrāṅgada and Vichitravīrya. Śantanu died when these two children were still young. Chitrāṅgada also died before marriage.

Ambā, Ambikā and Ambālikā

Bhīṣma placed Vichitravīrya on the throne. Bhīṣma brought the three girls Ambā, Ambikā and Ambālikā for Vichitravīrya, conquering the king Salva. Ambikā and Ambālikā agreed to marry Vichitravīrya while Ambā refused to marry. She had already made up her mind to marry Salva. She returned to Salva. However,

Salva did not accept her. She went to Paraśurāma. Paraśurāma fought with Bhīṣma. However, to bring fame to Bhīṣma he pretended to have been defeated by him. Ambā performed penance to become male in order to kill Bhīṣma. Śiva gave her the necessary boon to become male and be an instrument to kill Bhīṣma. He also gave her a garland and told her that whoever accepted this garland would be able to kill Bhīṣma. She went round with this garland to give it to a king. No body accepted it out of fear of Bhīṣma. She kept it at the door of Drupada and died. Later Drupada performed penance to get a male child. However, Śiva told him that he would get a female child who will become male. Amba was born as his daughter. She was named Śikhāṇḍini. Drupada performed upanayana etc for her as if she was a male. Drupada arranged her marriage with the daughter of Hiranyavarma the king of Dasharna country. This wife of Śikhāṇḍini found that she was not a male. She reported to her father. Hiranyavarma became angry. To avoid unpleasantness Śikhāṇḍini went to sage Iṣika who asked her to go to Tumburu. The Gandharvas used to change their sex. Tumburu exchanged his male body with the female body of Śikhāṇḍini. Consequently Śikhāṇḍini became Śikhāṇḍi. Mere male body was not sufficient to get Puruṣatva for Śikhāṇḍini. Therefore, Tumburu also entered into her partially. A woman would never become a man.

Vichitravīrya lived for some time with his two wives Ambikā and Ambālikā. Later he died. As he died without children, his mother Satyawati remembered Śrī Vedavyāsa. He had promised her that whenever, she remembered him he would appear before her. Accordingly he came. Satyawati requested him to get progeny through her two daughter-in-laws. When Vyāsa went

near Ambikā she closed her eyes. Consequently the son born was blind. He was named Dhṛtarāṣṭra. He was a Gandharva king of the same name. Vāyu also partially entered into him. Satyawati asked Vyāsa to bless Ambālikā with a son. When Vyāsa went near her she became pale. Therefore, a pale boy Pāṇḍu was born. Satyawati asked Ambikā to meet Vyāsa once again. Instead, Ambikā sent her maid servant to Vyāsa. Consequently a Śūdra boy i.e., Vidura was born. Yama himself was born as Vidura.

The background of Vidura's birth

There is an interesting background for the birth of Yama as Vidura. Sage Aṇimandavya was performing penance to attain the stature of Vasiṣṭha. A group of thieves who had stolen royal property were being chased by the servants of the king. They left the property at the āśrama of Aṇimandavya and ran away. The servants of the king arrested Aṇimandavya himself and put him on the hanging pole. He continued his penance sitting in that position only. The king released him. He went to Yama and asked him as to why he is made a victim of such a punishment. Yama told him that he had pierced a fly when he was boy and this was the punishment for that. The real reason was that he was trying to attain the stature of Vasiṣṭha that was beyond his capacity. Aṇimandavya was angry and cursed Yama to be born as a Śūdra. Consequently Yama was born as Vidura.

Bhīṣma arranged the performance of Jātakarma and other Samskāras for these three. They were educated in the sacred literature, political science and wielding of weapons, Dhṛtarāṣṭra was coronated as king. Pāṇḍu was made the Army-chief. Later

Dhṛtarāṣṭra gave the throne to Pāṇḍu himself. Vidura was made minister.

The Gandharva Tumburu was born as a son of Gavalgana the Charioteer of Vichitravīrya and was named as Sanjaya. The Marut Vivāha was partially present in him.

Dhṛtarāṣṭra and Gāndhārī

Dhṛtarāṣṭra married Gāndhārī, the daughter of Gāndhāra king Subala. As her husband was blind she blind folded her eyes. Śakuni was her younger brother. He was the Demon Dvāpara born as Śakuni. The word Dvāpara means that a person who is always suspicious about truth and entertained contradictory ideas. Since, men develop such a tendency during Dvāpara age, it is named as Dvāpara.

Kunti, Mādri and Pāṇḍu

King Śūra gave his daughter Prthā as adopted daughter to king Kuntibhoja. Therefore, she came to be known as Kunti. She was the wife of Pāṇḍu in his original form of Pravāha Marut, by the same name Kunti. Kuntibhoja was Kūrma Marut in his original form. Sage Dūrvāsa came to his city and desired to observe chāturmāsa in his place. King Kuntibhoja offered all facilities and asked his daughter to serve him. She devotedly served him. Dūrvāsa was pleased by her service and taught her a mantra by which she could call the deities. At that time she was thirteen years of age. Out of curiosity she called the deity Sun. She was attracted by him and sported with him. Consequently she got a male child. The child was Sūrya himself in another form. However, the demon sahasravarmā was present in him. Narakāśura also was partially present in him. Kunti was scared

of public criticism and put the child in a box filled with valuable gems and floated it on the river Aśvanadi. It reached river Gangā through Charmanvati and Yamuna. A Suta i.e. Adhiratha lifted it and adopted the child as his son. Adhiratha's wife Rādhā also bestowed all her affection on him. He studied the Scriptures, weapons etc. He was named Karṇa and Vasuṣena.

Pāṇḍu married Kunti and Mādri. Vidura married Aruṇi the daughter of Śūra through his Śūdra wife.

Ritayana the king of Mādra country begot the son Śalya and a daughter Mādri. This Śalya was Prahlāda's brother Sahlada in an earlier birth. Vāyu was partially present in him. Mādri was Pāṇḍu's wife in the earlier birth also.

Dhṛtarāṣṭra asked Pāṇḍu to rule over the kingdom. Pāṇḍu ruled over the kingdom guided by Bhīṣma. Śrī Vedavyāsa took Satyavati to his āśrama. Ambikā and Ambālikā also followed her. In due course Satyavati and Ambālika attained Vaikuntha while Ambikā attained Sārūpya kind of liberation.

After sometime Pāṇḍu retired to forest and lived in Badarikāśrama. Unfortunately he killed an ascetic who was sporting with his wife assuming the form of a deer. The ascetic cursed him that he should also die when he is sporting with his wife. Pāṇḍu moved to Śataṣṛṅga mountain and lived in Pāṇḍukeśwara with Kunti and Mādri.

II

Brahmā, Indra appeal for Kṛṣṇāvatāra

At this juncture, the deities Indra and others led by Chaturmukhabrahmā and accompanied by Bhūdevi approached

Lord Viṣṇu. They described the fight between the deities and the demons that had taken place earlier. They reminded the warding off Sambara's māyā destruction of Viprachitti's weapons, killing of Kālanemi and other great events of that battle. They further told him that these demons were then born again. "If these demons listen to discourses of the sages and Brāhmaṇas and obtain devotion to you it will affect the very setup described in the scripture. Therefore, we appeal to you to take an incarnation, mislead the demons and destroy them." They informed that Kamsa, Jarāsandha, Hamsa and Dibhika were already born. Kamsa was Kālanemi reborn. Jarāsandha was Viprachitti. Hamsa and Dibhika were Madhu and Kaitabha reborn. Rāvaṇa and Kumbhakarna were reborn. Jarāsandha was Viprachitti. Hamsa and Dibhika were Madhu and Kaitabha reborn. Rāvaṇa and Kumbhakarna were reborn as Śiṣupāla and Dantavakra. The demon Bali was born as Sālva. The demon Bana was reborn as Kichaka. All these had to be destroyed. Hearing this Lord Viṣṇu assured Brahmā that he would take necessary incarnation. He moved to Meru mountain with all the deities and made Brahmā to announce as which deity should take which form to assist him in the task of his incarnation.

Chaturmukha Brahmā informed Lord Viṣṇu that he had cursed Kaśyapa to be born as Kṣatriya but to undertake Vaiśya's duty of rearing cows. "I cursed him in this way because he had refused to return Varuṇa's cows that he had brought for his sacrifice." He was then born as a son of king Śura and was named Vasudeva. One of the Vasus i.e. Droṇa was born as Nanda. He was son of Śura through his Vaiśya wife. Both Vasudeva and Devaki, Nanda and Yaśoda had performed penance to beget the Lord as their son. Therefore, he revealed

Himself as Vasudeva's son first and then, moved to Nanda's place. God accepted Brahma's appeal and asked the deities to be born as men. Accordingly the deities were born. Kubera was born as Bhagadatta. The demon Bāskala was partially present in him. Yayudhana was born as a son of Sātyaka and was known as Sātyaki. Garuḍa was partially present in him. Samvaha Marut and Viṣṇuchakra i.e. Pradyumna, were partially present in Yayudhana. Kṛtavarma the son of Hṛdika had the presence of Pāñchajanya i.e. Anirudha, and Pravāha Marut partially.

Similarly the other deities and demons were also born. Those who supported Pāṇḍavas were the deities and their followers, those who opposed were demons and men of unsteady mind.

Chapter XII

Vasudeva and Devaki

A Gandharva by name Devaka was born as the son of Ahuka and the brother of Ugrasena. He retained the same name i.e. Devaka. His daughter was Devaki. Earlier she was Aditi, one of the thirteen wives of Kaśyapa. Ahuka adopted Devaki as his daughter. Thus she was both the sister and aunt Kamsa.

When she was given in marriage to Vasudeva, Kamsa himself took the couple in his chariot to their residence. At that time Vāyu told him through the etherial voice that Devaki's eighth child would kill him. On hearing this he took a promise from Vasudeva that he would surrender his children as soon as they were born.

Vasudeva married six sisters of Devaki also. He had already married Rohini the daughter of Balhika. He married Diti who was born as a daughter of the king of Kāśi. He begot Paundraka Vasudeva through her. He was the well-known evil person Vena in his earlier birth. He used to declare that he was Viṣṇu himself. Vasudeva married Danu who was born as the daughter of Karavīra King and begot Śrīgala through her. He was demon Dhundhu the son of demon Madhu. These two viz. Paundraka Vasudeva and Śrīgala Vasudeva became the dead enemies of Yādavas later. Vasudeva did not entertain these two wives after he married Devaki. Vasudeva begot Balabhadra among the nine sons and one daughter viz. subhadra or chitra through Rohini.

The background for Kamsa killing the children

For the episode Kamsa killing the six children of Devaki, there is an interesting background. There were six sons of Marichi. They laughed at sage Devala as he was very ricketee. He cursed them. They were born as the sons of Kālanemi. These became known as Sadgarbha. These used to remain in the water at the Pātāla loka and perform penance to obtain immortality. Brahmā granted them immortality. However, Hiranyakaśipu became angry by this. He did not like his brother's grand sons to obtaining a boon from Brahmā. These were the sons of Kālanemi who was the son of Hiranyākṣa. Therefore, he cursed them to be born again and be killed by their own father. Accordingly, these were born as Devaki's children and were killed by their own father. Kamsa as Kālanemi was their father in their earlier birth. The boon given by Brahmā to be immortal

and the curse given by Hiranyakaśipu to be killed by the father were reconciled by Durgā.

Durgā used to keep each one of these in a cave and make them to be under sleep for one full year. She used to take Jīva of each one, put it in the embryo of Devaki thus acquiring a new body. This used to be killed by Kamsa. Durgā used to take back this jīva and put in the sleeping body again. Thus, these were killed by their father Kamsa i.e. Kālanemi and also were immortal. Durgā performed this trick as per the direction of God.

The birth of Yudhiṣṭhira

Pāṇḍu desired to go to Brahmāloka. However, he was destined to get children by niyoga. One can attain the goal of his life by fulfilling the purpose for which one is born. Pāṇḍu was born to get children by niyoga. Therefore, the sages prevented him. In the meanwhile Indrajit and other demons were born as the children of Dhṛtarāṣṭra. On hearing this and on the advice of the sages, Pāṇḍu asked Kuntī to beget children by niyoga. Kuntī told him that she knew a sacred *Mantra* by which she could invite the deities who were superior to Pāṇḍu. She requested Pāṇḍu to name the deity whom she should invite. He asked her to invite Yamadharma. She invited him and begot the son Yudhiṣṭhira. When Gāndhārī learnt about the birth of Yudhiṣṭhira she became jealous and crushed her womb. Vedavyāsa collected the pieces of her womb and put them in one hundred and one jars. Hundred male children were born at the rate of one per day. The hundred and one was a female, Duśśala.

The birth of Duryodhana and Duṣṣyāsana

Kali was born as Duryodhana. As soon as he was born he produced the sound like that of a donkey. The donkeys present outside responded in the same way. Vidura advised Dhṛtarāṣṭra to throw him out. However, the demons had already obtained a boon from Śiva that they should be invincible. Indrajit was born as Duṣṣyāsana, Atikaya as Vikarṇa, Khara as Chitrasena. In the same way different demons were born as Dhṛtarāṣṭra's children. The demon woman Mriṣa was born as Duśśāla. Kahu was also present in her. The demon Kālakeya was born as Jayadratha who was responsible for killing Abhimanyu.

The birth of Bhīmasena and Balarāma

Pāṇḍu further asked Kunti to invite Vāyu. She recited the sacred *Mantra* given by Dūrvāsa and invited him. Vāyu touched her and was born as Bhīmasena. On the tenth day of Bhīmasena's birth Kunti saw a tiger and dropped the child Bhīma from her hand. The Śataśṛṅga mountain on which Bhīma fell broke into hundred pieces. When Bhīmasena was two months old Śeṣa was born as Balarāma. Balarāma was in the womb of Devaki for three months and then Durgā took him to Rohiṇi's womb. He was born after seven months from Rohiṇi's womb.

The incarnation of Śrī Kṛṣṇa

Three months after Balarāma's birth Kṛṣṇa was born. The birth of Kṛṣṇa is only an eye wash. God has no birth. He reveals himself in the form of a child and pretends to grow like ordinary child. This is clear from the fact that he revealed himself to his parents holding the conch, disc which are His insignia. Kṛṣṇa asked Vasudeva to take him to Nanda's residence where Goddess

Lakshmi was already born as Durgā as a daughter of Nanda. Vasudeva went to Gokula, left Kṛṣṇa by the side of Yaśoda, brought Durgā and gave her to Devaki. Kamsa came and took Durgā with the impression that the child was the eighth child and crushed it on a rock. The child jumped over the sky and revealed her true form with eight hands holding the respective weapons. She told Kamsa that his destroyer was born elsewhere. She became child again and laid on the bed of Devaki.

Kamsa returned home and consulted his ministers. They told him that all newly born children be killed. He instructed the ministers to do so.

Śrī Kṛṣṇa at Gokula

At the other end Nanda and Yaśoda were very happy with their child Kṛṣṇa. They gave a gift of twenty lakh cows to Brāhmaṇas.

Nanda was comping on the bank of Yamuna when Kṛṣṇa was brought. He was on his way to pay taxes to Kamsa. He went to Kamsa paid his tax and returned. At the same time, a demon Pūtanā also arrived and tried to give her poisonous breast milk to Kṛṣṇa. However, Kṛṣṇa sucked her breast and killed her. Tātaka and Ūrvaṣi were present in Pūtanā. The first went to hell while the second returned to heaven. Ūrvaṣi had sported with the Gandharva Tumburu without the permission of Kubera. Therefore, Kubera had cursed her to be born as demon for sometime.

When Kṛṣṇa was four months old the ritual of Utthāna i.e. child trying to get up and rolling was performed. At this time

demon Śakatāsura entered a cart and wanted to run over the child Kṛṣṇa. However he was killed by Kṛṣṇa himself.

The birth of Arjuna

At this end, Pāṇḍu asked Kunti to invite another appropriate deity next to Vāyu and get another son. Since, Śeṣa, Garuḍa and Śiva were not appropriate deities in that context she invited Indra. Then was born Arjuna. He had the presence of Nara, partially. Viṣṇu also entered him. Pāṇḍu asked Kunti to get one more son. However, Kunti said it was not proper to have any more sons.

The birth of Uddhava

From Upagava Uddhava was born. He was Bṛhaspati himself reborn. Vāyu also entered him. Three years after the birth of Uddhava, Satyaki was born. On the same day Chekitana was also born.

The order of the birth of Chekitana and others is as under : the Marut Pratibha was first born as Chekitana in Yadu family. At the same time Kṛtavarma was born. After three years, Yudhiṣṭhira was born. One year after Aṣvatthāmā was born. After four days, Duryodhana was born. He was in Gandhāri's embryo for two years. Lakṣmaṇa was born as Balarāma even before Kṛṣṇa was born as he was anxious to serve him.

In order to enable Yaśoda to know that Kṛṣṇa was God himself, He showed Brahmāṇḍa to her in His mouth. Kṛṣṇa killed Tṛṇavarta thereafter.

The birth of Nakula and Sahadeva

Mādri also desired to have children. Pāṇḍu asked Kunti to

teach the *Mantra* to Mādri also. Kunti agreed on the condition that Mādri would utilise it only once. Mādri cleverly invited Aṣvini deities so that she could get two children by inviting a deity once only. Vāyu entered into Pāṇḍavas. Pāṇḍavas were Indras. Viṣṇu is the first Indra, Vāyu the second, Yamadharma the third, Nasatya and Dasra were the fourth and fifth Indras. Purandara was the sixth and seventh Indra. In this way the five Pāṇḍvas were Indras. These Pāṇḍavas were described in the scripture.

Chapter XIII Śrī Kṛṣṇa as a boy

In this chapter the great deeds of Śrī Kṛṣṇa, when he was still a boy are described. These are well-known. Therefore, these will be just stated in the order in which these are mentioned in the chapter to enable the readers to recollect these events and realise the glory of Śrī Kṛṣṇa:

Garga, the family priest of Yādavas performed the samskāras appropriate to kṣatriyas for Kṛṣṇa and Balarāma. Śrī Kṛṣṇa revealed his Viṣvarūpa to Yaśoda second time. He went on breaking the curd pots and stealing the butter to enrage his mother. She tied him to a mortar to prevent him from this mischief. By this he became Damodara. He dragged the mortar between two trees and uprooted the very trees. In these trees two demons viz. Dhuni and Chamu were hiding. These were killed. Nalakūbara and Manigrīva two sons of Kubera were born as these two trees. They were released by Śrī Kṛṣṇa.

In order to motivate the Gopas to move from Gokula to Vṛndāvana, Kṛṣṇa assumed the form of crores of wolves. The

Gopas became panicky at this and left for Vṛndāvana. At Vṛndāvana Kṛṣṇa killed Vatsāsura a servant of Kamsa who had come in the form of a calf. He also killed Bakāsura. This Bakāsura is different from Bakāsura to be killed later by Bhīmasena. Kṛṣṇa wandered on the bank of Yamuna with Gopas. He noticed Kaliya snake in the middle of Yamuna. He danced on the head of Kaliya. Kaliya was hiding in Yamuna out of fear from Garuḍa. Kaliya and his wife appealed to Kṛṣṇa to save them from Garuḍa. Kṛṣṇa assured him that Garuḍa would not kill him on seeing His foot prints on his hood. He sent him to Ramaṇa dwipa.

When Gopas were on the bank of Yamuna a wild fire broke out in the forest. Kṛṣṇa extinguished it. The demon Ugra who had assumed the form of a poisonous tree and was spreading foul smell all over and causing diseases to people was killed.

Krishna killed seven bulls who were seven sons of Kālanemi born in the form of bulls. He married Nila. This Nila and the Nila who is one of the eighth queens of Kṛṣṇa are one and the same. This first Nila was married by him before upanayana.

Then Dhenukāsura and Pralambāsura were killed. Once, Gopas had moved far away from Gokula. They became hungry. Kṛṣṇa asked them go to a nearby place where some Brāhmaṇas were engaged in a sacrifice and ask for some food. The Gopas went there. The Brāhmaṇas refused to give them any food. However, the wives of the Brāhmaṇas brought the food to them.

The Gopas wanted to worship Indra. Krishna prevented them. Indra started pouring heavy rains. Kṛṣṇa lifted the Govardhana hill and protected the Gopas. Indra realised his

mistake and praised Śrī Kṛṣṇa. He coronated him as the king of cows. Since then, Kṛṣṇa became Govinda.

Kṛṣṇa sported with the Gopis who had performed Kātyāyani ritual to obtain Śrī Kṛṣṇa. He begot ten lakh male children through them. They were all known as Nārāyaṇa. Kṛṣṇa killed Śaṅkhachūḍa who was harassing the Gopis. He also killed Ariṣṭāsura who was harassing the cows. Keśi and Vyomāsura were also killed.

Śrī Kṛṣṇa kills Kamsa

Kamsa again imprisoned Vasudeva and Devaki. He sent Akrūra to bring Kṛṣṇa and Balarāma to participate in the worship of Śiva's bow. Akrūra was a Gandharva by name Kīśora. Svāyambhuva manu was partially present in him. Brahmā was also present in him. While Akrūra was taking Kṛṣṇa and Balarāma he saw the divine form of Kṛṣṇa and Śeṣa form of Balarāma. On entering Mathura Kṛṣṇa killed an arrogant washer man and snatched away the garments for Himself and for Balarāma. He received the services of a barber and a flower vendor woman. He received sandal wood paste from Trivakra. Then he went to the armoury, took the bow of Śiva and broke it.

Kamsa was frightened by the deeds of Kṛṣṇa. He placed the huge elephant Kuvalayapeeda at the entrance and asked Chāṇūra and Muṣṭika also to be at the entrance. Kamsa's large army was also ready. Kṛṣṇa killed the elephant Kuvalayapīda, killed Chāṇūra and Muṣṭika and also destroyed the large army. Finally he killed Kamsa. Vāyu present in Kamsa entered into Kṛṣṇa, while the demon in him went to Tamas.

Chapter XIV

Kṛṣṇa deals with Jarāsandha

Śrī Kṛṣṇa released his parents from the prison, placed Ugrasena on the throne, and asked Nanda to return to Vṛndāvana.

He went to Sandīpani with Balarāma and studied the entire vedic literature and sixtyfour arts. He revived his teacher's son who had died. He returned to Mathurā. He killed the demon Pāṇchajanya who was hiding in the sea at Prabhāsa and got prepared the conch Pāṇchajanya.

Kamsa's two wives Aṣṭi and Praṣṭi the daughters of Jarāsandha went to him and cried before him on the death of their husband. Jarāsandha was the demon Viprachitti reborn. He was invincible as a result of the boons given to him by Brahmā, Rudra and Dūrvāsa. He was a devotee of Bhairava. He had collected eighty-six thousand Kṣatriya boys to offer human sacrifice to Bhairava. He attacked Mathurā eighteen times with his twenty three akṣauhiṇī army. To avoid his harassment to the citizens of Mathura, Śrī Kṛṣṇa built the city of Dwāraka in the sea. The distance between Jarāsandha's capital and Mathura was one hundred and one yojana. But Nārada told him it is one hundred. Consequently the mace thrown by him dropped one yojana before Mathura and the city was saved. This mace hit Jarā who had joined earlier, the two portions of Jarāsandha's body and enabled him to survive. She was killed by the mace. Jarāsandha attacked Mathurā again and sent Vinda and Anuvinda as his messengers to Kṛṣṇa. His message had a double meaning. It praised Kṛṣṇa and ridiculed Him as well.

Kṛṣṇa came out from Mathurā city with Balarāma. He placed his army at the three gates of Mathurā putting Sātyaki in charge of it and he came out by the north gate. All the weapons came down to him and Balarāma at His will. Taking these he proceeded with Dārūka his charioteer. Kṛṣṇa pounced upon Jarāsanda. Balarāma attacked his army. The supporters of Jarāsanda viz., Hamsa, Dibhika, Rukmi, Bahlika etc. ran away. Jarāsanda attacked Balarāma. The two fought bitterly. Hit by the plough of Balarāma Jarāsanda fainted. Balarāma arrested him. In the meanwhile Ekalavya threw a weapon at Balarāma.

Kṛṣṇa did not want to fight with Ekalavya himself. He made his son Manmatha i.e. Pradyumna, to fight with him. He destroyed the weapons of Ekalavya. This Ekalavya was Manimanta the leader of the Krodhāvasa group of demons. He was not really a hunter. He was the son of Devaśrava the brother of Vasudeva. He was sent out of home. The hunter Hiranyadhanu brought him up. Therefore, he was popularly known as hunter.

Death of Pāṇḍu

At the other end, Pāṇḍu sported with his wife Mādri and died. At this time Kunti was engaged in serving the guests on the 14th year birthday of Arjuna. Pāṇḍu was Pravāha Marut. He had gone to Indra when Indra was sporting with śachi. The obstruction caused to Indra's sporting with Śachi was the real reason for Pāṇḍu's death when he engaged in sporting with Mādri. The curse of the ascetic Kindara was only an excuse. Both Kunti and Mādri wanted to burn themselves in the funeral pyre of Pāṇḍu. However, the sages advised Kunti not to die and look after the children. Mādri was allowed to die with Pāṇḍu.

She had invited Aṣvini deities to beget children. These were inferior to Pāṇḍu. To sport with the persons inferior to husband was an offence. This was the ground to permitt Mādri to die with her husband.

Kunti returned to Hastināpura with Pāṇḍavas. Dhṛtarāṣṭra and Bhīṣma were silent. Vidura was happy. He was happy for two reasons. (1) He could meet Pāṇḍavas (2) Dhṛtarāṣṭra and Bhīṣma accepted by their silence the fact that Pāṇḍavas were the bonafide children of Pāṇḍu. However, Duryodhana disputed it. Even though sages of Badarikāśrama told that Pāṇḍu died just seventeen days before. Duryodhana argued that Pāṇḍu had died long back and these were not bonafide sons. But Vāyu announced by the etherial voice that these were born when Pāṇḍu was alive by niyoga with the deities, with the permission of Pāṇḍu.

Plans to kill Bhīmasena

Both Kauravas and Pāṇḍavas received instructions as to how to wield weapons from Kṛpāchārya. During the period of their studentship Kauravas and Pāṇḍavas used to play. At these plays Bhīmasena used to display his strength in many ways. Those who did not like him planned to kill him. Śakuni obtained the poison that had come out during Samudramathana from Śukrāchārya and mixed it with the food given to Bhīma. But it did not affect him at all. He easily digested it.

Kauravas constructed a building under the waters of Gangā and made Bhīma to sleep in it. They tied him with iron chain and threw in the water. He went in a crore yojana deep, cut the chain and came up. Further, the Kauravas invited eight great snakes viz.

Ananta, Vāsuki, Takṣaka, Karkotaka, Padma, Śaṅkha, Gulika by reciting the hymn given by Śukrāchārya and let them on the chest of Bhīma when he was sleeping. Bhīma threw them away. These lost their teeth when these tried to bite Bhīma.

Bhīmasena undertook a digvijaya and defeated Śiṣupāla, Dantavaktra, Paundraka, Vasudeva, Rukmi, Ekalavya, Hansa and Dimbhika. He returned to Hastināpura.

Śrī Kṛṣṇa sent Akrūra to Dhṛtarāṣṭra to advise him to restrain his sons from harassing Pāṇḍavas. Accordingly, Akrūra went to Hastināpura and advised Dhṛtarāṣṭra. However, it did not lead to any result. Therefore, Akrūra took Bhīma, Arjuna and Sahadeva to Mathura. Bhīma learnt Gadāyuddha from Balarāma. Bhīma did not learn Gadhāyuddha from Śrī Kṛṣṇa since, it involved raising his gadā against Kṛṣṇa which was not proper. Balarāma himself instructed certain special skills learnt from Śrī Kṛṣṇa.

Śrī Kṛṣṇa sent Uddhava to Gokula to console Nanda for His separation. He quoted a few instances, to impress upon him that He was Supreme God and He was omnipresent.

Chapter XV

Droṇa teaches Astravidya

Bhīma, Arjuna and Sahadeva stayed with Śrī Kṛṣṇa for sometime and then returned to Hastināpura. Visoka, Śrī Kṛṣṇa's son through Trivakrā also came with them. He became the charioteer of Bhīma. Bhīmasena, Dharmarāja and other Pāṇḍavas received education in the spiritual lore from Śrī Vedavyāsa.

Droṇa used to live a life without gathering any resources from anybody with minimum wants. Therefore, his wife was not able to give milk to her son Aśwatthāmā. She used to give him water mixed with flour as milk. Once, he happened to drink milk at the Kaurava camp. Then, he started crying for milk at home also. Therefore, Droṇa went to Paraśurāma to get a cow. Paraśurāma thought that he should be utilised to kill the supporters of Pāṇḍavas. The supporters of Pāṇḍavas were deities. they had taken human form to assist the God's plan to destroy the demons born on the Kauravas side. In turn someone who was quite strong was required to fight with these from Kaurava's side. Paraśurāma thought of utilising Droṇa and his son Aśwatthāmā for this purpose. Therefore he told Droṇa that he had no cows and he could teach him the scriptures and the weapons. Droṇa studied under him for twelve years and then went to Drupada. Drupada had studied with him under Droṇa's father Bhāradvāja. He had told Droṇa that he would give half of his kingdom to him. However, Drupada insulted him by saying how could a poor Brāhmaṇa be a friend of a king. Droṇa was upset and decided to teach him a lesson. He went to Hastināpura with a view to take Pāṇḍavas and Kauravas as his disciples. When he went, they were playing outside the city. In the course of their play their ball and a ring fell in the well. They were not able to lift these. Bhīma offered to jump into the well and bring it. In the meanwhile Droṇa told them that they were Kṣatriyas and they should have been able to get these by using their weapons. the boys asked Droṇa himself to lift these. He lifted and asked them to arrange for his livelihood. Dharmarāja agreed for the same. They asked Droṇa as to who he was. He

said better they asked their grandfather Bhīṣma. Bhīṣma came to the spot and asked Droṇa to teach astravidya to those boys.

Droṇa told the boys that who ever first agreed to satisfy his needs, he would make him the best among the bow wielders. Arjuna promised first to meet the needs of Droṇa. Bhīma did not come forward to promise as he did not want to fight against elders like Bhīṣma. Moreover he would not seek any favour from anyone else than the Supreme God. Arjuna and all others learnt astravidya from Droṇa.

Kaṇa goes to Paraśurāma

Kaṇa and Ekalavya also approached Droṇa for astravidya. However, Droṇa did not agree to teach them.

Kaṇa went to Paraśurāma. He told him that he was a brāhmaṇa and learnt from him for four years.

Once, when Paraśurāma was sleeping on the lap of Kaṇa, an insect called Alarka pierced through the thigh of Kaṇa. It started bleeding. However, Kaṇa did not want to disturb his Guru. He endured the pain. When Paraśurāma got up he said no brāhmaṇa could withstand that much of injury and Kaṇa should reveal his real trueself. Kaṇa told him that he was a suta. Paraśurāma cursed him that he could use his weapon when he did not contest in a combat. But in a combat he will forget all that he had learnt.

Ekalavya's devotion to Droṇa

Ekalavya had great devotion towards Droṇa. He had prepared a mud image of Droṇa and used to worship him. He was very skilled in wielding the bow. Once, he showered the

arrows in the mouth of a dog without hurting and stopped its barking. When Droṇa was informed of this he asked him to cut his thumb and give it as gurudakṣiṇa. As a result of this he was not able to wield the bow on par with Arjuna.

Chapter XVI

Jarāsandha attacked Yādavas again. Śrī Kṛṣṇa came down to Karavīra with Balarāma and met Paraśurāma in an āśrama on the bank of river Veṇā. Karavīra was then being ruled over by Śrigala Vāsudeva. Paraśurāma took Kṛṣṇa and Balarāma to Gomantaka.

Balichakravarti stole kirīṭa of Lord Kṛṣṇa

Lord Nārāyaṇa came to Amukta-sthāna of Kṣīrasāgara to receive service from the deities who were not yet liberated. Bali also came to meet Nārāyaṇa. God Nārāyaṇa pretended to sleep and asked the deities also to sleep. Taking that opportunity Bali stole the kirīṭa of Lord Viṣṇu. Garuḍa went to Pātālas brought the kirīṭa back and gave it to Śrī Kṛṣṇa. The divine weapons of Śrī Kṛṣṇa and Balarāma also came down. The wives of Balarāma viz. Varuṇīśrī and Kānti also came. Balarāma enjoyed their company in Gomantaka.

Fight with Jarāsandha

Jarāsandha encircled Gomantaka with his army. Kṛṣṇa and Balarāma jumped down the mountain. The mountain was pushed down eleven yojanas by the pressure of the feet of these.

Hamsa, Dibhika, Ekalavya, Kichaka, Śiṣupāla and others encircled Kṛṣṇa. Śrī Kṛṣṇa threw arrows at them and made them run away.

Jarāsandha threw his mace at Balarāma. Balarāma fainted. Vāyu informed him through the etherial voice that Jarāsandha would be killed by a stronger person later and he must leave him. Then Balarāma left him.

Śrgala Vāsudeva killed by Kṛṣṇa

When Śrgala Vāsudeva came to know that Kṛṣṇa had come to Karavīra, he proceeded to fight with him. Śrī Kṛṣṇa cut his head and tore his body into two. He placed Śrgala's son Śakradeva on the throne and returned to his city.

Chapter XVII

Rukmi's initiative to arrange the svayamvara of Rukmiṇi

Rukmi the son of Bhīsmaka planned to give Rukmiṇi in marriage to Śiṣupāla by arranging a svayamvara. Demon Ilvala was born as Rukmiṇi. Śuchi the son of Vahni had also entered into him. He had studied Dhanurvidya from Druma and had secured the bow-Vijaya of Indra. This was equal in strength to that of Gāṇḍīva and Sāraṅga. When svayamvara was announced Jarāsandha, Salva, Paundraka, and Śiṣupāla arrived. Śrī Kṛṣṇa also arrived seated on Garuḍa. When Śiṣupāla and Dantavakra found that Kṛṣṇa had arrived, they pleaded with others not to oppose Kṛṣṇa. After all they were originally devotees of Śrī Kṛṣṇa. However, Jarāsandha opposed it.

Coronation of Śrī Kṛṣṇa

Kṛṣṇa was not duly coronated on the throne. Therefore, he was not entitled for a seat in the svayamvara hall nor for any hospitality. They thought that if they did not provide him a seat he would go away. Kratha and Kaiśika the brothers of Bhīsmaka

came to know of it. They took Kṛṣṇa to their residence and arranged for the coronation. In the meanwhile a messenger of Indra came and advised the princes gathered to coronate Kṛṣṇa. He said Indra would throw vajrāyudha on them if they failed to carry out his order. Indra did not want Jarāsandha, Rukmi, Sālva and Śiṣupāla to participate in the coronation of Śrī Kṛṣṇa. Therefore, he had not asked them to join. They also did not want to join. Indra sent a rich throne. Kṛṣṇa made Garuḍa sit on the right side, Kratha, Kaiṣika and Satyaki on the left side. Then coronation bath was given using a gold pitcher. Kṛṣṇa blessed Bhīṣmaka and said his daughter's marriage would be auspicious. He revealed his Viṣvarūpa to him. Bhīṣmaka saw infinite incarnations of Śrī Viṣṇu and Lakshmi in that Viṣvarūpa. Śrī Kṛṣṇa returned to Mathura.

The birth of Kālayavana

Jarāsandha was very much upset by this development. He said their plan was upset when Kṛṣṇa was coronated in their very presence. They thought that they should conceive of another plan to get Rukmiṇi married to Śiṣupāla. Sālva suggested a plan. Once in the presence of Kṛṣṇa, Yādavas insulted Gārga. On this Gārga performed penance to Śiva to get a son who would eliminate Kṛṣṇa. During the penance he subsisted on iron pieces. A Yavana king wanted a son. He managed to tempt Gārga to sport with a Gopa woman who was a demon. Gārga begot a dark son through this woman. He was Kālayavana. Though Gārga begot such a son and gave him to Yavana king he felt repentant and performed penance to Viṣṇu.

Salva said that they might utilise that Kālayavana.

Jarāsandha felt below his dignity to seek help from others. However, Salva went and brought Kālayavana.

Yādavas move to Dwāraka

Kṛṣṇa came to know that Kālayavana would attack Mathurā and harass Yādavas. Therefore, he thought of building a new city i.e. Dwāraka and shifting the Yādavas from Mathurā. He invited Viṣvakarma to build the city. A grand city with Sudharma hall was built. Earlier the city of Kuṣasthali was in the same place. The Yādavas moved to this new city.

The battle with Kālayavana

Kṛṣṇa went to fight Kālayavana without any army. He put a snake in a jar and sent it to Kālayavana, thereby indicating that he alone could kill him. Kālayavana returned it filled with ants that killed the snake, thereby indicating a large number of ants could kill even a snake. This was a mistake on his part. Gārga had secured the boon that his son would eliminate Kṛṣṇa. This was fulfilled by killing the dark snake by Kālayavana. Now, Kṛṣṇa could not be killed. Thus the very purpose of Kālayavana's birth was defeated by this act.

Kālayavana feverishly attacked Kṛṣṇa. Kṛṣṇa defeated him. However, he did not want to kill him himself. He pretended to run away. Kālayavana followed him. Kṛṣṇa entered into the cave of Muchukunda and hide himself. Kālayavana kicked the sleeping Muchukunda and was burnt down. Muchukunda's long sleep had a background. He had helped the gods to defeat the demons. They asked him to ask for something. He asked for salvation. The gods said Lord Viṣṇu alone could give salvation and therefore, to ask for something else. He asked for long and

deep sleep. He said, if anyone disturbed him he should be burnt down. This had exactly happened to Kalayavana. Kṛṣṇa came out of the cave and defeated Jarāsandha, Sālva, Paundraka and Śiṣupāla went back to Dwāraka.

Rukmiṇi's message to Kṛṣṇa

Jarāsandha etc., again planned to arrange the marriage of Rukmiṇi with Śiṣupāla. Rukmiṇi sent a message through a Brāhmaṇa that when she visited her family deity as a preliminary to her marriage Śrī Kṛṣṇa should take her away. Accordingly Kṛṣṇa rushed to the temple and took her away. When Jarāsandha and others tried to attack Kṛṣṇa, Balarāma prevented them. Śiṣupāla arrived decorated with bridegroom's dress. and tried to attack Kṛṣṇa. He was prevented by Sātyaki. Kṛṣṇa defeated all others.

On return to Dwāraka, Kṛṣṇa's marriage was arranged with all pomp. Balarāma had already married Revati. Kṛṣṇa begot the son Manmatha through Rukmiṇi. Since, Pradyumna form of God was present in him he was also known as Pradyumna.

Pradyumna kills Śambara

Nārada had told Śambara that Pradyumna would kill him. Therefore Śambara took away Pradyumna as soon he was born and threw him in the sea. A fish swallowed the child. A fisherman cut the fish and got the child. He handed it over to Śambara. Manmatha's wife Rati was with Śambara due to a curse by Brahma. She was happy to get her husband Manmatha in the form of this child. She brought him up. She told him as to why she was with Śambara. She gave Paraśurāma mantra to him. With the

help of this Mantra Pradyumna killed Śambara and returned to Dwārakā.

Śyamantakamaṇi

Satrajita had obtained Śyamantakamaṇi from the Sun. He was a good friend of the Sun. Satrajita was a greedy person. Kṛṣṇa asked him to give Śyamantakamaṇi to him in order to expose his greediness. Naturally, he refused to give. Once, Satrajita's younger brother Prasena went for hunting wearing Śyamantakamaṇi. He was killed by a lion. Satrajita thought Kṛṣṇa must have killed him to take away the Śyamantakamaṇi. Kṛṣṇa went to forest to find out the truth. He traced the place where Prasena was killed by footprints. He also traced the fact that this lion was killed by a bear. Following that clue he went into the cave of Jāmbavān. There was a fight between Kṛṣṇa and Jāmbavān. When Jāmbavān was exhausted he remembered his master Śrī Rāma. When he looked at Śrī Kṛṣṇa he saw him as Śrī Rāma. He realised that Kṛṣṇa was God himself. He gave Śyamantakamaṇi to him and also his daughter Jāmbavati. Satrajita also realised that he had made unnecessary allegation against Śrī Kṛṣṇa. He gave his daughter Satyabhāmā in marriage to Śrī Kṛṣṇa. She was Bhu form of goddess Lakshmi while Rukmiṇi was of Śree form.

Hamsa and Dibhika

Hamsa and Dibhika thought of performing Rājasūya sacrifice to create an occasion to insult Śrī Kṛṣṇa. They sent a Brāhmaṇa messenger Janārdana with the demand that Kṛṣṇa should supply salt to the sacrifice as he lived on the sea shore. Kṛṣṇa sent back a message he would rather give a hit by sharp weapon and invited them to Puṣkara.

In the meanwhile Hamsa and Dibhika had insulted Dūrvāsa by taking away his Kaupina and other things. Dūrvāsa went to Śrī Kṛṣṇa. He gave him silk Kaupina. Kṛṣṇa went to Puṣkara with Dūrvāsa. Hamsa and Dibhika arrived. Vichakra and Hidimba also accompanied them. There was seventeen akṣauhiṇī army. On the Yādava's side there was only three Akṣauhiṇī army. Balarāma, Sātyaki and Gada also participated in the fight. Hamsa entered into the mouth of snake called Dhṛtarāṣṭra. Dibhika pulled out his own tongue and went into Tamas. He waited for his brother at the Tamas. Śrī Kṛṣṇa returned to Dwāraka.

Chapter XVIII

Bhāgavata dharma of Bhīmasena

Bhīmasena strictly followed Bhāgavata dharma in all his activities. This is illustrated by a few instances in this chapter. He learnt all astras better than all others. However, he never used them. To use the astras one has to appeal to the respective deities. The use is also for achieving certain results. Both these are against Bhāgavata Dharma. He never worshipped any other deity than the Supreme God Hari. He never opposed Hari. He never opposed the devotees of Hari and was never friendly for those who were not devotees of Hari. He never doubted Hari Sarvottamatva or Bhāgavata Dharma. He did not listen to the censure of Hari. He prevented such a talk.

नहि भागवतो धर्मो देवताभ्युपयाचनम् । (१८.३)

ज्ञानभक्ती हरेः तृप्तिं विना विष्णोरपि क्वचित् ।

नाकाक्ष्यं किमुतान्येभ्योहि अस्त्रं काम्यफलप्रदम् ॥ (१८.४)

शुद्धे भागवते धर्मे निरतो यद् वृकोदरः
 न काम्यकर्मकृत् तस्मात् नायाचत् देवमानुषान् । (१८.५)
 हरिश्च नार्थितस्तेन कदाचित् काम्यलिप्स या (१८.६)
 न संशयं कदाप्येष धर्मे ज्ञानेपि वाकरोत् ॥ (१८.११)

He never used his knowledge and learning for his livelihood or survival. That is why he did not reply to Yama who had appeared in the form of Yakṣa in the Yakṣapraśna context and also when he was caught by Nahuṣa who was in the form of snake. He pacified the astra of Aśvatthāmā and Alambuṣa as per the God's instructions only.

Draupadi also strictly followed Bhīma in respect of Bhāgavata Dharma. She never opposed Kṛṣṇa. Both Bhīma and Draupadi put up with the insult of stripping of her garment by Duṣṣyāsana as they realised the intention of Kṛṣṇa to provide the garment endlessly. Draupadi accepting the offer of Dhritarāṣṭra to release Pāṇdavas was not against Bhāgavata Dharma since the whole act of dice-play was adharma.

Violation of Bhāgavata Dharma by others

It is also noted in this context as to how others violated Bhāgavata Dharma in some way or the other. Balarāma was displeased with Kṛṣṇa in connection with Śyamantakamaṇi. Arjuna also boasted that he is not as weak as Balarāma or Kṛṣṇa and he could rescue the children of a Brāhmin. Pradyumna, Samba, Aniruddha etc. opposed the marriage of Subhadra with Arjuna against the wishes of Kṛṣṇa. Nakula asked for contribution from Kṛṣṇa for the Rājasūya sacrifice of Yudhiṣṭhira. Bhīṣma rejected the suggestion of Paraśurāma to marry Ambā. Devaki and Vasudeva considered Kṛṣṇa as

ordinary human being. Droṇa, Karṇa, Aśvatthāma, Kripa also desired to eliminate Kṛṣṇa. From this it is clear that excepting Lakshmi, Vāyu and Saraswati all others have entertained doubts about the Sarvottamatva of Hari. Here Vāyu stands for all Riju yogins and Saraswati stands for their wives. Lakshmi, Vāyu and Bhārati are known as Paraśuklatraya.

Presentation of the skill in Astravidyā

Droṇāchārya arranged a contest for presentation of the skill of wielding weapons by his disciples. Aśvatthāmā and Arjuna excelled all others. Karṇa also arrived at the place and showed his skill. Kunti did not reveal the fact that he was her son. Arjuna invited Karṇa for a contest. However, Bhīma prevented him by indicating that Karṇa was not a Kṣatriya. To indicate this he gave a rein to Karṇa to suggest that he was a Suta. At this Duryodhana coronated him to give the status of king. Karṇa's father Adhiratha arrived. Karṇa prostrated at his feet.

The fight between Bhīma and Duryodhana

Then, Bhīma and Duryodhana started wielding the mace. The deities, men and demons were divided in two groups supporting Bhīma and Duryodhana respectively. Droṇa intervened through Aśvatthāmā and asked them to withdraw.

Drupada offers half of kingdom to Droṇa

Droṇa asked the Kauravas and Pāṇḍavas to arrest Drupada and bring him as Gurudakṣina to him. Both of them went to the city of Pāñchāla. Kauravas rushed into the city with Karṇa. The Pāṇḍavas remained outside, Drupada pounced on Kauravas with his army. The citizens also threw stones and sticks at them. Drupada had a boon that within one yojana around his city he

would be invincible. The Kauravas ran out. Bhīma and Arjuna attacked Drupada's army. Drupada with his two sons Yudhamanyu and Uttamauija fought the battle. Satyajit, Shikhaṇḍi, Janamejaya also joined the battle. Ultimately, Arjuna arrested Drupada.

Drupada offered half of his Kingdom to Droṇa. However, Droṇa did not actually take it.

Birth of Draupadi

Drupada undertook a sacrifice to get a son who could kill Droṇa and a daughter to be given to Arjuna. He invited two learned Brāhmaṇas, gave them ten crores of cows and arranged the sacrifice. At the close of the sacrifice his queen did not come to receive the Havis Śeṣa. The priests became angry and poured it in to the sacrificial fire. Immediately Agni came as Drupada's son. He was named as Dhṛistadyumna as he was bold and brilliant. From the sacrificial alter Bhārati came as Draupadi. Śachi, Śyāmala and Uṣā also were present with her. Pārvati was also present.

The presence of five women in one body

The presence of Pārvati, Śachi, Śyāmala and Uṣā with Bhārati in the same body has a background. These four got into one body and moved before Brahmā as a matter of fun. Brahmā became angry and cursed them to be born as human beings thrice as they cheated him thrice being in one body.

To overcome the hardship of contact with some man other than their husbands during these births, Pārvati, Śachi etc approached Bhārati Devi also to be born with them so that

nobody would dare touch them. Accordingly these were born. In the first birth these were born as the daughters of a Brāhmaṇa. During this birth these performed penance to Śiva. Bhārati performed the same to Viṣṇu present in Śiva. They were told by Śiva and Viṣṇu respectively in one of their human births they will live with their husband.

Later they were born as Nalanandini and Indrasenā. Nalanandini was the wife of Mudgala while Indrasenā was the wife of his son Maudgalya. In these two births also they were in one body. Finally, these were born as Draupadi. It is only in this birth that they met their husbands.

When Śrī Kṛṣṇa learnt that Drupada was arrested he sent Kṛtavarma to congratulate Pāṇḍavas. Finding that Kṛṣṇa had great affection for Pāṇḍavas, the deities born as kings and kṣatriyas became the allies of Pāṇḍavas.

Dhṛtarāṣṭra, with great affection, crowned Yudhiṣṭhira as the prince. Thus Bhīma and Arjuna conquered the kings in all directions and made them to surrender. Dhṛtarāṣṭra, Bhīṣma, Droṇa and all others were surprised at the extraordinary feats performed by Bhīma and Arjuna.

With this happy note this chapter closes.

Chapter XIX

The episodes of Lākṣāgriha, Bhīmasena's marriage with Hidimbā, killing Bakāsura, Draupadi svayamvara, Pāṇḍavas settling down in Indraprastha are described in this chapter. The details of these episodes are wellknown. Therefore, the special

points of religious and moral conduct highlighted in Tātparyanirṇaya and its commentaries will be briefly stated here.

Kaṇika's wrong advice to Duryodhana

This chapter starts with the instructions of Kaṇika an expert in the evil policies of politics to Duryodhana. This Kaṇika was also known as Kalinga. Probably he hailed from Kalinga region. He was a person of Bhāradvāja gotra and an adviser to Śatrunjaya the king of Sauvīra. He told Duryodhana that when the close relatives like brothers, parents, teachers, friends are our enemies, we should talk sweet outwardly and plan for destroying them. Heretics, robbers, thieves and poor persons should be employed to kill them by poison. Outwardly we should pretend to be religious. Rituals, sacrifices etc should be performed. Taking people into confidence by these means we should hit our enemy when the time is ripe. In this way Kanika secretly advised Duryodhana to plan against Pāndavas.

नाम्ना कलिङ्ग इति चासुरकोद्विजोभूत्
 शिष्यः सुरेतरगुरोः शकुनेः गुरुः सः ।
 नीतिं स कुत्सिततमां धृतराष्ट्रपुत्रेषु
 आधात् रहो वचनतः शकुनेः समस्ताम् । (१९.२)
 छद्मैव यत्र परमं न सुराश्च पूज्याः ।
 स्वार्थेन वञ्चनकृते जगतोखिलं च
 धर्मादिकार्यमपि यस्य महोपधिः स्यात्
 श्रेष्ठः स एव निखिलासुर दैत्यसङ्घात् (१९.३)

Duryodhana approached his father Dhritarastra and appealed to him to send out Pāndavas to some other place. Initially Dhṛtarāṣṭra said Pāndavas are also my sons, they are well

behaved, brave, they will add to the wealth and the reputation of our kingdom, therefore, it is not proper to send them out. However, Duryodhana insisted that they should be sent out. He said he has mastered one hundred and thirty powerful hymns that will protect him from the enemies. Strong persons like Karna and Aśvathāmā are on his side. He can take care of the kingdom without Pāndavas. If Pāndavas continue here they will create internal disension in the family. They will insult and neglect you as blind person. I have thought of a way out to send them. There is a temple of Viṣṇu with Śiva in the linga form at Vāraṇavata. He is called Jayanta. There is a festival at this temple. Pāndavas are the devotees of Viṣṇu. They may be sent to this place under the pretext of visiting this festival. Dhritarāstra asked Pāndavas to go to this place with their mother Kunti. Bhīmasena initially opposed this suggestion as he suspected some foul play behind it. However, he had to obey his brother. When they were about to leave Vidura gave them a hint of some calamity through the fire in a secret language.

Lakṣāgṛha

Duryodhana had arranged a house prepared by lac outwardly well decorated through Purochana. This Purochana was Prahasta in his earlier birth at the time of Rāmāyaṇa. When Vidura came to know it, he had secretly arranged an underground channel for this house. Pāndavas lived there for sometime. Purochana's sister came with her five children in the pretext of serving Pāndavas. Her plan was to give poison to Pāndavas while serving the food. Realising this Bhīmasena used to take the food first and test it. No poison could affect him. One day she mixed the poison in food and gave it. Bhīmasena

took the whole food mixed with poison and managed that others were not affected by it. Purochana's sister and her children slept. The house was put on fire. Bhimasena escaped through the underground channel with his mother and brothers.

Bhimasena took his mother and brothers on his shoulders and arms and went out of the burning house. He travelled throughout the night and reached the forest in which the demon Hidimba lived. Hidimba found out by the very smell that some human beings have come. He sent his sister to kill and bring them. However, Hidimbā was attracted by the personality of Bhimasena. She assumed a beautiful form and approached him. In her earlier birth she was an apsarā. She tried to become the spouse of Indra and compete with Śachi. Consequently she was cursed by Śachi to be born as a demon. Now, she desired to marry Bhima and get out of demon's life. Still earlier she had performed penance and had secured a boon from Bhārati that she would enjoy the benefit of contact with Vāyu and get out of her demon life. There was an āveśa of Bhārati in her to provide this privillage.

When she approached Bhima, he hesitated a little to agree to her request. He thought, it is not proper to marry before his elder brother's marriage. Hidimba was angree that his sister became friendly with Bhimāsena instead of killing him for his food. He pounced upon Bhimasena. They bitterly fought and ultimately Hidimba was killed. After killing him Bhīma continued his journey. Hidimbā followed him and requested Kunti and Bhīma again and again to agree to her request. At this juncture Sri Vedavyāsa arrived. He advised Bhīma to marry Hidimbā. He married and sported with her for about six months. They

got a powerful son. He became known as Ghatotkacha as his head was without any hairs and like a pot when he was born. He got vertical hairs later. Bhīma asked Hidimbā to go. She left with the promise that she would come with her son whenever he remembered her.

Bakāsura vadha

Pāndavas went to the āśrama of Sālihotra. He taught them Veda, Vedānga and political science. They continued their journey and went through Matsya, Trigarta, Pāñchala and Kichaka regions. They were dressed as Brahmanas. Sri Vedavyāsa met them again and asked them to go to Ekachakranagara and stay there for sometime. He took them to a Brāhmaṇa's house in that city. Pāndavas had to live by bhikṣātana. Dharmarāja asked them to collect the food from Vaiśya householders only. They used to carry a huge jar, place it in the foreyard of the house and stand in silence. They never expressly asked for bhikṣā. Dharmarāja had asked Bhīma not to go. Arjuna and other brothers only were going for bhikṣā. Dharmarāja thought if Bhīma goes he will be identified by his personality and 'hum'kāra as Bhīma and Kauravas may discover them. When Bhīma went earlier for a few days he used to get bhikṣā by hum'kāra only.

In the course of time, Pāndavas heard the crying of the Brāhmaṇa family in whose house they were staying. On enquiry they found that they were required to offer a huge quantity of food and a person to demon Bakāsura who had made it a condition for the people living in Ekachakranagara. On hearing the plight of that Brāhmaṇa, Kunti deputed Bhīma to go with the food and take Bakāsura to task. She was confident that Bhīma

would destroy him. According to his mother's instruction, Bhīmasena went with a cartful of food and challenged Bakāsura. In the fight with him he tore him in two pieces and hanged at the gate of the city. The citizens were happy and profusely honoured Bhīmasena.

Draupadi Svayamvara

Śrī Vedavyasa asked Pāṇḍavas to move further from Ekachakranagara. He informed that Draupadi Svayamvara is announced and they may go there. Since, the Pāṇḍavas were moving in the guise of Brāhmaṇas the other Brāhmaṇas also proposed to go to svayamvara to enjoy a big feast.

When Drupada had heard that the Pāṇḍavas were burnt down at Vāraṇāvata, he was very unhappy. He had a son Driṣṭadyumna and a daughter Draupadi. He had obtained these two by performing Putrakāmeṣṭi ritual. He wanted to give his daughter Draupadi to Arjuna by marriage. Though he had heard that Pāṇḍavas were burnt down, he was not fully convinced of it. He hoped that Arjuna is alive somewhere and will arrive if the svayamvara of Draupadi is announced.

Śrī Kṛṣṇa also knew that Pāṇḍavas were not burnt down. However, on hearing the news of the burning of their house, he went to Hastināvati to offer his condolence to Dhṛtarāṣṭra. He had to return to Dvāraka as the news of the death of Satrajita came to him. He returned to Dvāraka. Later on hearing the announcement of Draupadi svayamvara he went to the city of Drupada along with other Yādavas. However, he had told Yādavas that their visit was only to see the svayamvara, but not to participate in it. In view of this Kṛṣṇa himself and Balarāma did not participate in svayamvara.

On their way to the city of Drupada, Pāṇdavas reached the bank of river Gangā at midnight. This disturbed the Gandharva chitrarath who was sporting in the water. He attacked Pāṇdavas. Arjuna countered it forcefully. Chitraratha surrendered. Arjuna taught him āgñeyāstra. He accepted adriśyavidyā from him. This was not an exchange on equal basis. Agneyāstra is much superior to adriśya vidyā. Therefore, Agneyāstra was given as a gift while adriśyavidyā was received as an offering, Gandharva suggested to Arjuna that sage Dhaumya be taken as a family priest. Pāṇdavas agreed and took him as family priest.

At Drupada's city a grand svayamvara pendal was put up. Duryodhana, Karna, Śiṣupāla, Jarāsandha etc large number of kings desirous of seeking the hand of Draupadi were present. Pāṇdavas were sitting among the Brāhmaṇas. Drīṣṭadyumna announced the terms to win the hand of Draupadi. A fish was tied to the branch of a tree. Its reflection was to be seen in the water kept bellow. The participants in svayamvara were required to hit the fish looking down its reflection in the water. He gave a bow and five arrows. First Śiṣupāla tried and failed. Then, Jarāsandha, śallya, tried and failed. In the case of Karna a ticklish point is raised. According to North Indian recension of Mahābhārata Draupadi remarked that 'नाहं बरयामि सूतम्' I do not like to marry a chariateer. Karna threw down the bow on hearing this remark. This remark is not found in south Indian recension. On the otherhand when Arjuna asks Drīṣṭadyumna whether a Brāhmaṇa can participate in the svayamvara contest, Drīṣṭadyumna replies that 'ब्राह्मणो वाथ राजन्यो वैश्यो वा शूद्र एव वा? Whether one is Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra if he can wield the bow and hit the mark, I shall give my sister. From

this it is clear that Karna lost the chance by his incapacity but not on the ground of his caste. The North Indian reading seems to be an interpolation.

Finally Arjuna succeeds in hitting the mark and qualifies himself to seek the hand of Draupadi. After this event the usual fight among the claimants takes place and Arjuna defeats them all. When Pāndavas return home and inform Kunti about their gain, another ticklish situation arises. Without knowing the nature of the gain, Kunti tells her sons that 'You five share it'. How could the five brothers share one wife? This problem was solved by Śrī Vedavyāsa who arrived at that time. He informed Drupada, that the Pāndavas are really Yama, Vāyu, Indra and Aśvini Kumaras born as men. The wives of these are present in the body of Draupadi. Therefore, the marriage with Draupadi is really the marriage with their respective wives. With the grace of Vedavyasa Drupada saw their wives in the person of Draupadi and prostrated at the feet of Śrī Vedavyāsa. The marriage was organised in a splendid way by Drupada.

Vidura informed Dhṛtarāṣṭra about this marriage and advised him to bring the Pāndavas back to Hastināvati. Bhīṣma and Droṇa also advised him in the same way. He invited the Pāndavas to come. They stayed in Dhṛtarāṣṭra's palace for some days and then moved to Kunti's residence.

Pancha Patitva of Draupadi

The way in which the Pāndavas dealt with Draupadi is quite interesting. In the person of Draupadi four women viz Śyāmala, Bhārati, Śachi, and Uṣā were present. These were the wives of Yama, Vāyu, Indra and Aśvini who were now born as Pāndavas. When Dharmarāja was in contact with Draupadi Śyāmala used to

be actively present and others used be in a dormant state. Similarly when Bhīmasena was in contact with Draupadi Bhārati used to be actively present and others in a dormant state. This process continued in other cases also. This avoided the overlapping of the cantacts of these couples. The physical personality of the wives was one but their actual presence was relative to their husbands. However, in the case of Vāyu and Bhārati, these were exclusively present when Bhīma was in contact with Draupadi and were also present along with others when others were in contact. However, there was no overlapping of these two and the respective others so far as the contact is concerned. It only means that Vāyu and Bhārati were never dormant. The whole set up seems to be beyond human logic and human understanding. That is why it is called atimānuṣa.

इदं च तत्राद्भुतमुत्तमं तदा
 दधाति कृष्णा वपुषातिमानुषम् ।
 महानुभवा किल साधुमध्यमा
 बभूव कन्यैव दिने दिनेऽहनि । (आदि २१५-२४)

Duryodhana had married Bhanumati, the daughter of the king of Kāśi even before Draupadi Svayamvara. She was Alakṣmi jyestha born at the time of samudramathana before the birth of Lakṣmi. She was a representative of inauspeciousness.

The differences between Duryodhana and Pāndavas were growing. Therefore, Dhritarāṣṭra thought of settling Pāndavas in a different place giving a portion of the kingdom to them. A new capital city Indraprastha was built. Dharmarāja was duly coronated. Bhīmasena was coronated as Yuvaraja.

Chapter XX

Benevolent administration of Pāṇdavas

This chapter begins with the description of the benevolent administration of Pāṇdavas in Indraprastha. The portfolios allotted by Pāṇdavas among themselves are quite interesting. Yudhiṣṭhira took charge of performing sacrifices, bestowing gifts, hospitality to sages, etc. Bhīmasena took charge of the defence, education in spiritual knowledge, maintenance of the Varnāśrama duties etc. Draupadi looked after women's welfare, welfare of the servants, supervision of the treasury and helping women for developing devotion to the Supreme God Viṣṇu. Arjuna looked after foreign relations. However, in the case of Jarāsandha etc strong enemies, Bhīma used to keep a watch. Nakula and Sahadeva looked after the welfare of the army and the political policy of sandhi, vighraha, etc.

- a) i) यज्ञोरुदान नरदेव बन्धता
प्रभर्षिपूजासु युधिष्ठिरोऽभूत् ।
- ii) धर्मानुशास्ति हरित्वशंशन
स्वराष्ट्ररक्षादिषु भीम आसीत् । (२०.१)
- iii) स्त्रीधर्मसंशासन भृत्य कोश
रक्षाव्ययादौ गुणदोषचिन्तने
अन्तःपुरस्थस्य जनस्य कृष्णाहि
आसीद्धरेः धर्म निदर्शनीच ॥ (२६-२)
- iv) बीभत्सुरासीत् परराष्ट्रमर्दने (२०-३)
- v) आजिविनां वेतनदस्तदासीत् ।
माद्रीसुतः प्रथमः (२०-५)
- vi) अथ द्वितीयः सन्धानभेदादिषु धर्मराज
पश्चाच्च खड्गी सबभूव । रक्षत् ।

During the administration of Pāṇdavas, particularly, that of Bhīmasena, there was no poverty, no premature death, no deceases, no body transgressed varṇāśrama duties, no body opposed the Supremacy of God Viṣṇu. People had no need to meet the king for their needs, since, all their needs were fully satisfied. They met the king to have his darśana only.

- b) i) नावैष्णवो न दरिद्रो बभूव
 न धर्महानिश्च बभूव कस्यचित्
 तेषां राष्ट्रे शासति भीमसेने
 न व्याधितो नपि विपर्ययात् मृतिः (२०-७)
- ii) तेषां राष्ट्रे कार्तयुगाहि धमाः
 प्रवर्तिता एव ततोधिकाश्च (२०.९)

After narrating the good administration of Pāṇdavas certain family details are given. Yudhistira married Devaki the daughter of Śiṣupāla. She was Śyamalā the wife of Yama in her original form. He begot a son viz. Suhotra. Bhīma married Kālī the daughter of the king of Kāśi. This Kālī was Bhārati herself. When Jarāsandha found that Kālī garlanded Bhīma he went on abusing Viṣṇu and praising Śiva, and attacked Bhīma. It was a double attack. An attack on the Supremacy of God Viṣṇu and an attack on Bhīma physically. Bhīmasena had to first defeat Jarāsandha in respect of the first attack.

The Vedas declare that Viṣṇu is supreme. Even in Śaivāgamas Viṣṇu is described as supreme. The Buddha is also an incarnation of Viṣṇu. The preceptor of Chārvakas viz. Brihaspati claims Viṣṇu as his preceptor. Viṣṇu bestows liberation to all. On the other hand, Śiva ran away when Bhasmāsura confronted him. The

poison gulped by Śiva made his neck dark. From these facts it is clear that Śiva is not supreme.

Once, at Hastināvati when I was proceeding to worship Viṣṇu Gangā obstructed me. I pushed her with my left hand. Once Śiva came in the form of a tiger persuing Pārvati who had taken the form of a cow to test me. I hit him with my mace and he went into a linga which is now known as Vyāghralinga. Śiva appeared in the form of a Brāhmaṇa at Kedāra and debated with me about the supremacy of God. He was defeated and entered into a linga. That is why the devotees of Viṣṇu are prohibited from going to Kedāra. Bhīmasena gives these details to impress upon Jarāsandha that even the devotees of Viṣṇu are so strong that there is no need to establish the supremacy any further. Silencing Jarāsandha in this way in respect of the Supremacy of Viṣṇu Bhīmasena won the first round of the battle. Then, he threw Jarāsandha in the water of Gangā. Jarāsandha ran away. Bhīma returned to Indraprastha with Kālī the daughter of the King of Kāśi. Bhīma begot a son Śarvatrata through Kālī.

Duryodhana studies under Balarāma

At Dvāraka Śrī Kṛṣṇa killed Satadhanva to get Śyamantaka-maṇi from him. However it was with Akrūra. Kṛṣṇa knew it, but still made it an excuse to kill him. Balarāma was upset by it and went to Videha region. He stayed there for five years. Duryodhana desired to take advantage of this seeming difference between Kṛṣṇa and Balarāma. He became the disciple of Balarāma and studied gadāyuddha under him. He asked Balarāma to give his sister Subhadra to him in marriage. He made him to take an oath to give Subhadra holding his hand marked by plough. Subhadra was Triatā in the earlier birth. As

a result of her service to Sitā she was now born as the sister of Kṛṣṇa.

Eight queens of Śrī Kṛṣṇa

Kṛṣṇa married Kālindī the sister of Yamunā. He married Nīla by controlling seven bulls simultaneously. Śrī Kṛṣṇa married Mitravindā defeating her brothers Vinda and Anuvinda. He also married Bhadrā and Lakṣaṇā. The condition for seeking the hand of Lakṣaṇā was more difficult than that of Draupadī. The aim of the arrow was placed reverting it and the arrow had to move above and hit it moving back. Jarāsandha, Duryodhana etc failed. Arjuna tried but deliberately did not hit. He knew that she was to be married by Śrī Kṛṣṇa. Bhīma did not even look at the bow out of high regard for Śrī Kṛṣṇa. These marriages resulted in Kṛṣṇa having eight queens viz Rukminī, Satyabhāmā, Jāmbavatī, Kālindī, Nīlā, Mitravindā, Bhadrā and Lakṣaṇā. The first two were full incarnations of goddess Lakṣmī. The others had only the āveṣa of Lakṣmī.

Āscharya and Dhanya

Duryodhana performed a sacrifice. Many kings and dignitaries participated in it. They desired to see the newly built Dvārakā. They were received at Raivata hill. Kṛṣṇa welcomed them. At this stage Nārada arrived. He greeted Kṛṣṇa as 'Āscharya' and 'Dhanya'. Kṛṣṇa enquired what he means by these expressions. Nārada explained that 'āscharya' means you alone are supreme and 'dhanya' means 'all others are under your control and you sustain them. Nārada explained the way in which he discovered this fact. Nārada said : once I saw a deity in the Kūrma form in the river Gangā. I told him that there is no one who is superior to you. He said Gangā is superior to me.

Gangā said Varuṇa is superior to her. Varuṇa said Pṛthivi i.e. Umā. Umā said Śiva, Śeṣa and Garuḍa. They said Brahmā is superior to them. He said Ramā is superior. Ramā is the abhimāni deity of Veda. She said my Yajñābhimānini form Yajñā is superior to me. She said my lord Śrī Kṛṣṇa is superior to me and to all. Nārada tells Kṛṣṇa, that I greeted you as 'āscharya' and 'dhanya' discovering this fact from these deities. Kṛṣṇa said there is one more form of Ramā viz Dakṣiṇā. She is a part of my very personality. That is why I am called Ardhanārāyaṇa. I am superior to her. This Dakṣiṇā devi is Rukmiṇi. The three forms of Lakṣmī viz. Vedābhimāni Ramā, Yajñābhimāni Yajñā, and Dakṣiṇābhimāni Dakṣiṇā are the forms of one and the same Lakṣmī. These are equal. The superiority of the second and the third forms is stated keeping in mind only their placement. Vedābhimāni form is outside, Yajñābhimānini is on the lap of the God and Dakṣiṇābhimānini is the very part of the body. Nārada told Kuntī and others that Śrī Kṛṣṇa is all powerful. Kṛṣṇa demonstrated it by taking away the weapons of Bhīṣma, Drona, Karṇa, Kripa etc all within a moment. Bhīma did not take his weapon against Kṛṣṇa as he never opposed God. He was just thrown away from His chariot. This was all a play to realise the all powerfulness of God. Nārada praised Rukmiṇi and gave pārijāta flower to her. This upset Satyabhāmā. However, Kṛṣṇa assured her that he would get the very Pārijāta tree for her.

Narakāsura vadha

Indra and deities approached Kṛṣṇa with an appeal to kill Narakāsura. Kṛṣṇa left for Prāg-jyotiṣapura with Satyabhāmā. Narakāsura was born from Varāha form of God through

Dharādevi. He was invincible as a result of a boon from Brahmā. His ministers were also similarly blessed. He had built three tiers forts viz Giridurga, Jaladurga and Pāśadurga. The last was prepared by Mura with six thousand ropes. Peetha, Mura, Nikumba, Hayagriva and Panchajana were the ministers of Narakāsura. He had forcibly taken away the Śvetacchatra of Varuṇa, Manishikhara from Indra, and the ear-rings of Aditi.

Kṛṣṇa attacked Prāg-jyotiṣa city, destroyed the three forts. Killed the five ministers, and thirty-five sons of these ministers. Narakāsura came out of the city and attacked Śrī Kṛṣṇa with his mace Sataghni. Kṛṣṇa swallowed the mace and pretended as if he is exhausted. Satyabhāmā took the Śarṅga bow and destroyed the chariot and the weapons of Narakāsura. She also pretended to be exhausted. Kṛṣṇa killed Narakāsura with his chakra. He entered into the palace. Narakāsura's mother Bhudevi returned the ear-rings of Aditi. Bhagadatta the son of Narakāsura was coronated as a successor of Narakāsura. Kṛṣṇa took six thousand elephants and other wealth and sent it to Dvārakā. The big elephant Supratika was left for Bhagadatta.

Kṛṣṇa found the sixteen thousand girls imprisoned in his palace by Narakāsura. These were Agniputras in their original form. They desired to marry Śrī Kṛṣṇa and were born as girls. Kṛṣṇa arranged to send them Dvārakā. These girls have the āveṣa of Lakṣmī and therefore, are eligible for the contact with Śrī Kṛṣṇa. Kṛṣṇa took back Manisikhara of Indra and Śvetachattrā of Varuṇa and went to Indraloka. He gave the ear-rings to Aditi.

Kṛṣṇa sported with Satyabhāmā in Nandana garden. She saw Pārijāta tree at Nandana and desired to have it. Kṛṣṇa removed

it and placed it on Garuda. Śachi was upset by it. Indra together with other deities attacked Kṛṣṇa and Satyabhāmā. Satyabhāmā herself took the śarīṅga bow and cut the weapons of Kubera. Garuda threw Varuṇa in the sea. Śiva with Nandi was also thrown out. Indra threw his Vajrāyudha at Kṛṣṇa. It was prevented by his left hand by Śrī Kṛṣṇa Indra surrendered.

Kṛṣṇa returned to Dvārakā. Planted Pārijāta and Maṇiśikhara in the foryard of Satyabhāmā's house. He married the sixteen thousand girls brought from Narakāsura's palace. He begot ten sons and one daughter from each of them. Among these sons, Satyabhāmā begot a son viz. Bhānu. He was originally one of the twelve sons viz. Savitā, Rukmiṇi begot the sons Pradyumna and Charudeshna. Originally he was Ganeśa.

Pradyumna and Samba undertook digvijayayatra and went to Patāla, defeated Vāsuki. They defeated Maya also who came in their way. They defeated Jayanta and Vriṣabha in the Indraloka.

Sunda and Upasunda

Sunda and Upasunda the sons of Nikumbha a descendent of Hiranyaśipu were considerably troubling the sages. These two had obtained a boon from Brahmā that they should not be killed by anybody excepting the very brother. They thought they will never have any enmity to kill each other. When these brothers started harassing the ascetics, Brahmā created a beautiful woman Tilottamā. She was so charming that even Śiva assumed four faces to look at her all around. She appeared before Sunda and Upasunda. Both were captivated by her charm and started fighting to get her. Ultimately they were killed by each other.

Arjuna's Tirtha yātra

Nārada instructed the Pāṇdavas to be with Draupadi by the rotation of one year each instead of a rotation by one day. Accordingly they lived with her by the rotation of an year. When a couple is in privacy no one is expected to disturb them. However, once Arjuna had to enter into the private chamber of Yudhiṣṭhira when he was engaged in a private conversation with Draupadi. This is because, a Brāhmaṇa's cow was to be protected and Arjuna had to take his bow that was kept in Yudhiṣṭhira's chamber. Consequently, he had to undertake Tirthayātra for an year.

In the course of his pilgrimage he came across Ulūpi a widow girl of Nāga race. At his request he begot a son Irāvaṇ through her. The Nāgas declared her and her son as outcaste. However, Indra took care of the both in the Indraloka. Then, Arjuna went to Pāṇḍya country. He married Chitrāṅgada the daughter of Pāṇḍya king. According to north Indian recension of Mahābhārata, Chitrāṅgadā is the daughter of Chitravāhana the king of Manipura. Arjuna begot a son Babruvāhana through Chitrāṅgadā. He was given in adoption to the Pāṇḍya king by way of Putrikā putra dharma. The Pāṇḍya king Virasena was an amṣa of Sūrya of Tvaṣṭa form. Chitrāṅgadā was originally Śachidevi.

Arjuna proceeded to Prabhāsa. On the way, at Kanyātirtha, he was caught by five crocodiles. He dragged the five out of water. These were originally five apsarās and were cursed to be born as crocodiles by a Brāhmaṇa. These apsarās viz. Vargā, Saurabheyi, Samīchi, Budbudā and Latā were in crocodile form in five lakes viz. Agastya, Saubhadra, Pauloma, Kārandhama

and Bhāradvāja. The Brāhmaṇa had told them that when some strong man drags them out, they will get their original form. Accordingly, when they were dragged out by Arjuna they were released from the crocodile form.

Subhadrā pariṇaya

From Prabhāsa Arjuna proceeded towards Dvārakā. He took the form of a Sanyāsin and sat under a tree on Raivata hill. Balarāma saw him and asked Kṛṣṇa to arrange accommodation for this sannyāsi near kanyāgāra during chāturmāsya and provide all facilities to him. Kṛṣṇa pretended to caution Balarāma by saying that it is not safe to provide accommodation for this young sannyāsi near Kanyāgāra. Balarāma said that the sannyāsins are above temptations and one should not question the bonafides of an ascetic. Subhadrā was asked to serve sannyāsin. One day Balarāma and all others went to Pindoddhāra Kshetra. There was a big festival. Sannyāsi did not go as he was not to leave the place until the chāturmāsya was over. Subhadrā also remained as she had to serve him.

Subhadra enquired sanyāsin whether he knew the whereabouts of Arjuna who is on a pilgrimage. Sannyāsi revealed his identity as Arjuna. He proposed that they should marry by Gāndharva way. She said that without Kṛṣṇa's consent and blessing she cannot proceed in the matter. At this juncture Kṛṣṇa arrived with his parents. Indra, Sātyaki, Nārada etc also arrived. The marriage was celebrated. Kṛṣṇa left his chariot for Arjuna and returned to Pindoddhāra Kshetra. Arjuna left the place with Subhadra. The security gaurds of the city tried to prevent him. Viprithu who was in charge of the security was already secretly instructed by Kṛṣṇa not to prevent Arjuna. Subhadra herself was

taking the chariot ahead. Balarāma came to know about it. Balarāma was enraged. However Kṛṣṇa pacified Balarāma and other Yādavas. Arjuna came to Indraprastha with Subhadṛā. Draupadi and his brothers were very happy to receive them.

Pāṇdavas begot five sons viz. Prativindhya, Śrutasoma, Śrutakīrti, Śrutānika, Śrutakriya. These were originally Viśvedevas. These had the āvesha of the five Gandharvas viz. Chitraratha, Abhitāmra, Kishora, Gopala and Bala. Abhimanyu was born after Prativindya and Śrutasoma. Originally he was Budha. He had also the āvesha of Chandra.

Khāndava dahana

One day Kṛṣṇa and Arjuna went to Khāndava forest with Satyabhāmā and Subhadṛā. Agni appeared before them in the form of a Brāhmaṇa and appealed for food. He said he needs the whole of this forest as his food. This forest belongs to Indra. He is obstructing me. Agni had tried to burn this forest seven times. However, Takshaka who was living in this forest prevented him with the support of Indra.

Agni brought chakra from Nārāyaṇa at Badari and gave it to Śrī Kṛṣṇa. This was already once obtained by Śrī Kṛṣṇa at Gomantaka. Agni procured Gandīva bow from Varuṇa and gave it to Arjuna. He also gave white horses, chariot, and the flag with the emblem of Hanuman.

Arjuna encircled the entire Khāndava vana with his arrows and saw that no one went out of it. Kṛṣṇa and Arjuna destroyed the whole forest and offered it to Agni. Indra surrendered. Maya who was in that forest appealed to Arjuna to save him. Arjuna let off him.

Chapter XXI

Śrī Kṛṣṇa rescues a Brāhmaṇa's children

Maya built a beautiful hall for Yudhiṣṭira. He had collected the valuable gems and other material from the hall of king Vrishaparva built on Mainaka near Bindu sarovara. He had also brought the orinigal gadā of Vāyu and gave it to Bhimasena.

On a day of sun eclips, Kṛṣṇa went to Samanta panchaka for a bath with his wives and children. The five ponds at Kurukshetra constructed by Paraśurāma to offer Pitṛtarpaṇa after destroying Kṣatriyas are known as Samanta panchaka. Nandagopa, Yashoda and Pandavās also went there. Vasudeva performed a sacrifice on this occasion.

Śrī Kṛṣṇa performed Aśvamedhayāga at Dvārāka within one day only. Kṛṣṇa himself was Dikshita for this sacrifice. On this occasion a Brāhmaṇa arrived with tears in his eyes. He told that his children die the very moment they are born. Arjuna offered to rescue his children. Kṛṣṇa doubted his ability. Arjuna said if I am not able to rescue the children, I will jump into the fire. Arjuna encircled Brāhmaṇa's house with his arrows at the time of her delivery. However, the child was taken away by some invisible spirit and only the cries of the child were heard. Arjuna went round the regions of Yama, Indra, Agni, Soma, Vāyu, Varuṇa etc and did not find the child. He returned and offered to jump into the fire in the presence of Śrī Kṛṣṇa.

Śrī Kṛṣṇa took the Brāhmaṇa and Arjuna with him and moved in a big chariot towards north crossing the seven seas. He cut the deep darkness with his chakra, crossed ghanodaka and went to his original place anantāsana. He entered into his

original form asking Brāhmaṇa and Arjuna to remain outside. He brought the children of Brāhmaṇa out. Nanda, Sunanda etc attenders of Viṣṇu used to be born as the children of that Brāhmaṇa. Kṛṣṇa returned to Dvārakā and gave the children to Brāhmaṇa.

Description of worlds

Arjuna asked Śrī Kṛṣṇa to describe the worlds through which they went while moving towards anantāsana. Śrī Kṛṣṇa explained the same as under : Jambūdvīpa, Lavaṇasamudra, Plakshadvīpa, Ikṣu-samudra, Shālmādvīpa, Surāsamudra, Kushadvīpa, Sarpisamudra, Kraunchadvīpa, Dadhisamudra, Shākadvīpa, Kshīrasamudra, Pushkaradvīpa, Suddhodasamudra. He also gave the measurement of these. The total area is stated to be two crore fifty three and half lakh yojanas. The Lokāloka is situated between Vajralepa and andhatamas.

On another occasion Nārada described fourteen worlds to Yudhiṣṭhira as under : Bhu, Antarikṣa, Svarga, Maha, Jana, Tapah and Satya, seven above and Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala, Pātala seven below.

Yudhiṣṭhira asked Nārada why his father Pāṇdu has no place in Indraloka while Harischandra has it. Nārada replied that Harischandra performed Rājasūya yāga. Your father has already expressed his desire that his son should perform this yāga. Yudhiṣṭhira thought of performing Rājasūya sacrifice. He consulted his brothers and also sent a messenger to Śrī Kṛṣṇa. At the same time the relatives of the sixteen thousand wives of Kṛṣṇa also sent a messenger informing the disturbing news that Jarāsandha is planning to kill and offer to Śiva twenty two thousand and eight hundred kings. They appealed to Kṛṣṇa to

rescue these kings. On hearing this Śrī Kṛṣṇa went to Indraprastha encouraged them to undertake Rājasūya yāga.

Rājasūya yāga duly performed will enable the Rijuyogins to attain the status of Brahmā. Those who are not eligible to this status will attain better position than his equals in the liberated state, that is to say, they will enjoy more ānanda. King Pāndu belongs to Mārut group. Among forty nine Maruts, seven are important. Pāndu will be one of these seven by the performance of Rājasūya by his son. By performing Rājasūya one will attain better position even before liberation. For instance, Harischandra attained Indraloka by this yāga. However, in the case of Pāndu though he belongs to Marut group and originally he is one of the seven important Maruts i.e. Paravaha, he is not able to attain the higher status than Harischandra as he showed dis-respect to Indra and was cursed by him to be born as a man. However, Indra told him that he will attain his due status by performing Rājasūya. That is why Pāndu desires that his son should perform Rājasūya.

Jarāsandha vadha

Śrī Kṛṣṇa told Yudhiṣṭhira that Bhīmasena is the most appropriate person to lead this Yāga. Jarāsandha will oppose this yāga. He has to be first killed. Bhīma should be deputed to kill him. Bhīma readily agreed to proceed in the matter. Śrī Kṛṣṇa proposed that he himself accompanied by Bhīma and Arjuna will go to kill Jarāsandha. Jarāsandha will consider Arjuna as inferior to him, he is afraid of me, therefore, he will choose to fight with Bhīma only and will be killed by him. Kṛṣṇa further told Yudhiṣṭhira that he himself did not kill Jarāsandha when he attacked Mathura to provide an opportunity to a

Viṣṇubhakta to fight against a Śivabhakta and reveal the superiority of Viṣṇu-bhakta. This removed the fear in the mind of Yudhiṣṭhira. Kṛṣṇa, Bhīma and Arjuna left for Magadha country.

A group of five hills viz. Vaihara, Varāha, Vṛṣabha Rṣi and Chaityaka surrounded Girivraja. Jarasandha used to worship one of these hills i.e. Chaityaka since it looked like Śivalinga. This was destroyed by Kṛṣṇa, Bhīma and Arjuna. Then, they entered into the city of Jarāsandha through the path made by breaking the prākāra wall. This new way was made since, one is not expected to enter into enemy's city through the main gate. They broke the drums the sound of which represented the glory of Jarāsandha. They snatched the flowers, sandal paste etc from the shops in the city and entered into Jarāsandha's palace by making a breakway for them. They had dressed like Brāhmaṇas. They refused the hospitality offered by Jarāsandha. He asked them as to who they were? Why they broke Śivalinga, broke the drum and snatched the flower etc. These acts do not befit the Brāhmaṇas. On this Kṛṣṇa replied 'we are not Brāhmaṇas. We are your enemies. You have undertaken a Bhairavayāga and propose to kill innocent kings and animals. We have come to punish you, Jarāsandha said I cannot stop my Bhairavayāga. You have to fight with me. Jarasandha proposed that he would fight with Bhīmasena. A fight between the two with the mace started. It was conducted outside the city. Both displayed their skill in gadāyuddha. Their gadās were broken into pieces, then, they started fighting with fists. The fight continued for fifteen days. Bhīma firmly caught his head, placed the foot on his trunk and broke him in two pieces. Kṛṣṇa gave a hint as to how to break him by cutting a grass blade and throwing the two pieces in opposit direction. Bhīma knew this secret. However, Kṛṣṇa gave

the hint to enthuse him. Jarāsandha's son Sahadeva made peace with them by offering his sister and the chariot to Bhīmasena. Bhīma received his sister for his brother Sahadeva. Nakula had already married the daughter of Madra King. These two wives of Nakula and Sahadeva were originally Ushas the wife of Aśvini. This Ushas is different from Ushā the wife of Aniruddha. With the death of Jarāsandha the main hurdle for the Rājasūya of Pāndavas was removed.

Rājasūya yāga

Śrī Vedavyāsa arrived and instructed Yudhiṣṭhira to make all preparations. He instructed Bhīmasena to undertake digvijaya yātra. The benefit of the sacrifice goes to that person who plays the principal role. Bhīma was eligible for the benefit of Rājasūya viz. the position of Brahmā. Therefore, Śrī Vedavyāsa asked Bhīma to play the principal role by undertaking digvijaya.

Arjuna pleaded that he has the chariot, bow etc necessary requirements for digvijaya and he is also interested in digvijaya. However, Śrī Vedavyāsa said Kichaka, Karna etc will give tributes to Bhīma without much grambling, therefore, he should lead digvijaya. He directed Arjuna to go to Saptadvīpa, Pātāla etc regions and bring tributes.

Bhīma went to Virāta kingdom and collected tributes from Kichaka. Then, he went to chedi kingdom collected tributes from Śishupāla. Kunti's sister Śrutasrāva was the mother of Śishupāla. She advised him to pay the tributes. Bhīma collected the tributes from Paundraka Vāsudeva and Karna. He went to the city of Bāṇāsura and collected the vast wealth from him.

Nakula and Sahadeva who were sent to different direction returned and reported the tributes won by them.

Arjuna defeated the tribal rulers like ābhira and niṣāda. He obtained tributes from Bhagadatta. He wandered over nine varṣas viz Kimpurusha, Harivarṣa, Ilavrita, Bhadrasva, Ketumāla, Hiranmaya, Ramyaka, Kuru and Bharata varṣa itself. He brought huge tributes from these areas. He also went into seven Pātālas won the demons and the deities and brought the tribute even from Bali Chakravarti.

The Rājasūya sacrifice was started. Yājnyavalkya, Paila, Dhaumya and Susāma played the role of Adhvaryu, Hotā, and Udgāta. Śrī Vedavyāsa himself became Brahmā. Dharmarāja was Yajamāna and Draupadi was Yajamana Patni. Brahmā, Rudra, Indra etc deities, Bhīṣma, Droṇa etc elders. The entire family of Dhritarāstra, Balarāma and Yādavas were present. Rukmini and Satyabhāmā were also especially invited. At the sacrificial pendal, the debates on philosophical issues were arranged. Dharmarāja asked Bhīṣma as to whom the agrapūja be offered. Bhīṣma suggested that it should be offered to Śrī Kṛṣṇa. Dharmarāja duly offered agrapūja to Śrī Kṛṣṇa. This upset Śiṣupāla. He talked ill of Śrī Kṛṣṇa. Bhīmasena was enraged by this and proceeded to kill Śiṣupāla. Bhīṣma restrained him. He was destined to be killed by Śrī Kṛṣṇa. Therefore, Bhīma did not proceed further. Śiṣupāla declared to fight against Kṛṣṇa. He invited the other kings also to join him. Śrī Kṛṣṇa pushed the other kings behind and killed Śiṣupāla with his chakrāyudha.

After the sacrifice was over and all guests returned, Dharmarāja was chatting with Śrī Kṛṣṇa at the beautiful hall built by Maya. Duryodhana arrived at that hall. The walls of this hall were so transparent that the persons sitting on the otherside

were visible and presence of the wall itself was not felt. Consequently Duryodhana hit at the wall when he proceeded. The floor that was studded with blue gems was so soft and clean that Duryodhana felt there was water and he rolled his cloth to avoid the water. In another part of hall where there was actual water, he failed to notice it and fell. At this confusion of Duryodhana, Bhīma, Draupadi and all others laughed. Duryodhana felt deeply humiliated. Duryodhana and Śakuni returned to Hastināvati with a burning heart started to take vengeance against Pandavās, particularly against Bhīma and Draupadi.

The dice play

Śakuni suggested that they should invite Dharmarāja for a dice-play and rob all his wealth and kingdom. Dhritarāstra first hesitated to agree. However, when Duryodhana presserised him he sent Vidura to invite Dharmaraja for the dice-play.

When Vidura came to invite Dharmarāja for dice-play Śrī Kṛṣṇa was not at Indraprastha. He had left for Dvārakā on receiving the information that Salva proposes to attack Dvārakā.

Dharmaraja agreed to go to Hastināvati for playing dice in spite of the opposition by his brothers and Draupadi. Vidura also cautioned him against the dangers of dice-play.

Pāndavas went to dice-play hall with Bhīṣma etc elders. Dhritarāstra arrived with Vidura. Kauravas arrived with Shakuni and Karṇa. Bhīṣma etc elders did not like the idea of dice-play. However, they kept quite. Dharmaraja proposed his entire wealth as a bet for the play and lost it. Then, he went on proposing Nakula, Sahadeva, Arjuna and Bhīma as bet and lost

all of them. Finally he proposed Draupadi and himself also as bet and lost. Duryodhana sent his charioteer Pratikāmin to bring Draupadi to the dice play hall. Draupadi told him that it is not proper for her to come to the hall where elders are present. Pratikāmin returned. Duryodhana sent Duśśāsana to bring Draupadi. He forcibly dragged her to the hall. She asked the question whether Yudhiṣṭhira lost her before he himself became a slave. No body answered this question. Bhīṣma said, since Dharmarāja himself has accepted the fact that he lost Draupadi, we are helpless in the matter.

Draupadi told Bhīṣma and other elders that dice-play is a deceitful programme. It is adharma. Therefore, victory in this is no victory. Consequently Dharmarāja himself is not defeated. Therefore, how can I be treated as a slave. You elders are not condemning it as adharma. You are not giving your ruling on what is dharma and what is adharma. Therefore, this assembly is not an assembly of wisemen at all.

- i) कथं छलात्मके द्यूतेते जिते धर्मजयो भवेत् ।
 नहि द्यूतं धर्म्यमाहुः विशेषेण च भूभुजाम् ॥
 ये धर्मं न जानन्तीह न ते वृद्धा इतीरिताः
 अवृद्धमण्डितां नैव सभेत्याहुः मनीषिणः ।
 कथं द्यूते जितात्राहमजिते स्वपतौ स्थिते ।
 समान धर्मिणीमाहुः भार्या यस्माद् विपश्चितः
 सहैव कर्मकर्तव्यं पतौ दासेहि भार्यया
 दासीत्वं मे प्रथक् न स्यात् जितेपि हि पतौ ततः ।
 इत्युक्ता अपि भीष्माद्याः कल्यावेशे न मोहिताः
 पृच्छ धर्मजमित्युक्त्वा तूष्णीमेवबभूवुरे ॥ (२१-३३०-३५)

उक्तं जितोस्मीति च पाण्डवे न
तस्मात् न शक्नोमि विवेक्तुमेतत् (सभापर्व ८९-६०)

Bhīṣma etc elders kept quite even after this exhortation, since, Kali had entered into them. However, Vidura declared that Draupadi has not become a slave. The adharma has taken over the entire assembly.

Bhīma said the hands of Dharmarāja be burnt. Arjuna appealed to him not to do so. Duryodhana displayed his left thigh. Bhīma said I will crush it. Duryodhana asked Duśśāsana to take away the cloths of Pāṇḍavas. They removed the same and were clad with deer skin. Duśśāsana started to drag the sāree of Draupadi. She appealed to Śrī Kṛṣṇa to save her honour. The sāree went on extending. A series of sārees appeared one after the other. Duśśāsana was exhausted and collapsed. Bhīma looked at an iron rod to hit Duryodhana. There were cries of foxes. This was very inauspicious. Dhritarāṣṭra asked Vidura as to how to ward it off. Vidura said, you first release Draupadi. Dhritarāṣṭra offered three boons to Draupadi. She asked him to release Pāṇḍavas and their property. She did not ask anything for herself. Strictly speaking she had not asked for any boons. The relatives of a dice-player have a right to ask for the return of the lost property. She had exercised that right. Even if it is taken as boon she was within her limits. A Kṣatriya should not ask for more than three boons.

She had asked for only two boons. She did not ask anything for herself as she was strictly following Bhāgavata dharma. Dhritarāṣṭra released Pāṇḍavas and returned the kingdom. Duryodhana was very angry. Śakuni suggested that Pāṇḍavas

be invited for the dice-play again. Dhritarāṣṭra invited again. This time the bet proposed by the Kauravas was different. If Pāṇḍavas were defeated they were required to live in the forest for twelve years and live in-cognito for one year. During this last year, if one of them was found, then, they were required to live in the forest for twelve years again. Dharmarāja was defeated again and Pāṇḍavas had to go to the forest. They went out of Hastināpur through the main gate Vardhamāna. Vidura asked Kunti to stay with him. The people of Hastināpur followed Pāṇḍavas upto the banian tree on the bank of river Gangā. Then Pāṇḍavas proceeded to Kāmyakavana.

Chapter XXII

Kirmira vadha

Pāṇḍavas arrived at Kāmyakavana. It was place of Kirmira. He was the younger brother of Bakāsura and a friend of Hidimba. When he came to know that Bhīma had arrived, he desired to take revenge on him for killing Bakāsura and Hidimba. He attacked Bhīma. He was moving holding torches. Bhīma fought with him and killed him.

Ten thousand Yatis and eighty eight thousand Brāhmanas had accompanied Pāṇḍavas. In order to provide food for them and maintain them Pāṇḍavas had to make arrangements. They meditated upon Sūryanārayana and obtained Akṣayapātra. This used to yield plenty of food and other requirements like Kāmadhenu. Pāṇḍavas provided food and other facilities to yatis and Brāhmaṇas through this akṣayapātra. Dharmarāja took his food after his brothers took food. After Dharmarāja Draupadi used to take her food.

Vidura, Śrī Vedavyāsa and Maitreya advised Dhritarāstra to treat the Pandavas properly and give them their kingdom. However, this did not yeild any result.

Śrī Kṛṣṇa arrives and narrates Sālva vadha

Pāṇdavas sent a message to Śrī Kṛṣṇa informing their plight in the forest. Kṛṣṇa, Satyabhāmā and Drupada arrived. Kṛṣṇa said if I were present at Indraprastha, I would not have allowed such a thing to happen. He had gone to Dvārakā to fight with Sālva. When Kṛṣṇa learnt that Sālva has attacked Dvārakā, he sent Pradyumna to counter him. Sālva prefered to fight with Pradyumna on the ground and came down from his Vimāna. Pradyumna employed the special arrow to kill him. However, an arial voice informed him not to kill Sālvas as he is destined to be killed by Śrī Kṛṣṇa. On seeing this arrow salva ran away. Then, I went and followed him I saw him moving in the Saubha Vimāna. He used his māya. As a result I saw a mesenger coming to me. He told me that Sālva has allready killed Vasudeva. I saw Vasudeva being dropped from Saubha Vimāna. Suddenly the entire army became invisible. The Rākshasas declared their victory. I saw all this fun for sometime and killed Sālva by Chakrāyudha.

Narrating the episode of Sālva to explain his absence, Śrī Kṛṣṇa consoled Draupadi, stayed in the forest for sometime and left with Satyabhāmā. Subhadrā and Abhimanyu, Driṣṭadhyumna also left taking the children of Draupadi with him. Dhriṣṭaketu the son of Śiṣupāla took Devaki his sister and the wife of Dharmaraja to his Chedi country. The king of Kāshi took with him his daughter Kālidevi, the wife of Bhimasena. The wives of Nakula and Sahadeva viz. Pārvati and Vijayā stayed

with Kunti. Draupadi's sons stayed in Pāṇchāla for sometime and then moved to Dvārakā.

Draupadi and Bhima advise Dharmarāja

Bhima asked Draupadi to talk to Dharmarāja and keep his spirit to fight the Kauravas after thirteen years. If he is isolated for such a long time from the thought of the harm done to us by Kauravas, he may become indifereent to the kingdom.

Draupadi went to Dharmaraja and told him that tolerance is not a virtue in respect of evil persons. If the king is tolerant even with evil persons the good people will suffer. It is said that the dharma protects a person if he protects dharma. But in your case dharma did not protect you. Duryodhana does not care for dharma but he is prospering. This makes me to loose the faith in the very dharma. It is true that the God manages everything. However, man's effort is also necessary. If man has nothing to do with his undertakings, then, the vidhi and niṣedha i.e. 'do' and 'do not' prescribed in the Veda will loose their meaning.

- a) i) नैव क्षमा कुजनतासु नृपस्य धर्मः
तां त्वं धृतवानसि सर्वकालम् ।
इत्युक्त आह नृपतिः परमा क्षमैव
सर्वत्र तद्विधृमेव जगत् समस्तम् ।
- ii) कर्ताचि सर्वजगतः सुखदुःखयोर्हि (२१-८४)
नारायणस्तदनुदत्तमिहास्य सर्वम् ।
तस्मान्न कोपविषयोस्ति कुतश्च कश्चित्
तस्मात् समैव सकलेषु परोऽस्य धर्मः (२१-६९)
- b) i) इत्युक्तवन्तं नृपमाह पार्षती
यदि क्षमा सर्वनरेषु धर्मः ।

- राज्ञा न कृत्यं न च लोकयात्रा
 भवेत् जगत् कापुरुषैः विनश्येत् । (२१-७०)
- ii) सत्यं च विष्णुः सकलप्रवर्तकः
 रमाविरिञ्चोऽश पुरस्सराश्च
 काष्ठादिवत् तद्वशगाः समस्ताः
 तथापि न व्यर्थता पौरुषस्य । (२२-७२)
- iii) वृथा यदि स्यात् पौरुषं कस्य हेतोः
 विधि निषेधश्च समस्त हेतुगः
 विधेर्निषेधस्य च नैव गोचरः
 पुमान् यदि स्याद् भवतोहि तौहरेः

Dharmaraja listened to these arguments of Draupadi and said these are empty arguments. The man is not independent in his undertakings. He is regulated by God in all matters. God is the independent agent. Every one else is under his control. Man should undertake his activities with this awareness. He should respond to vidhi and niṣedha as God's command. Then, Bhīma also joined this discussion. He agreed with Dharmarāja that God is all in all. One has to realise both the facts that Jīva has to do his duties but also be aware that he is not independent. Only such a person who knows both these aspects can function better and do his duty. One should not arrogate Svatantrakartritva for himself nor akartritva. Jīva functions on the basis of his yogyatā, anādikarma and prayatna. These three are under the control of God. He is independent, he is Supreme. He guides the Jīvas taking into account these factors. He has no partiality or cruelty. With this background Bhīmasena explains Varṇadharmas, particularly, Rājadharm. He concludes by saying that dice-play is not a dharma. Therefore, we can take back our kingdom.

There is provision to consider thousand years as thousand months in Satrayāga. Applying this yard stick thirteen years may be considered as thirteen months. We have already spent twelve months. Spending another month in ajnātavāsa we may go back, fight, and take back our kingdom. Dharmaraja agrees with Bhīma but says we can take this action after thirteen years. However, I am worried as to how to face a such strong men Bhīṣma and Droṇa. They are our elders and respectable persons.

At this juncture Śrī Vedavyāsa arrives.

- i) प्रीतिश्च विष्णोः परमैव तत्र
तस्माद् हन्तव्याः पापिनः सर्वथैव
ये त्वाक्षधूर्ताः ग्रहणं गता वा
पापास्तेऽन्ये धातनीयाः स्वदोर्भ्याम् । (२२-१०४)
- ii) अक्षयूतं निकृतिः पापमेव
कृतं त्वया गर्हितं सौबलेन (22-166)
- iii) भीतेन दत्तं यूतदत्तं तथैव
दत्तं कामिन्यैर्पुनराहार्यमेव । (२२-१०७)
तद्राज्यं नः पुनराहार्यमेव
त्वं धर्मनिष्ठश्चाग्रजश्चेति राजन्
ऋतेऽनुज्ञां न मया तत्कृतं च । (२२-१०९)

Śrī Vedavyāsa instructed Pratismriti Mantra to Dharmarāja with the instruction that he should pass it on to Arjuna. When this Mantra is recited all the deities appear and teach the respective astra mantras. Dharmarāja received the mantra from Śrī Vedavyāsa and taught it to Arjuna.

The Pāśupatāstra

Arjuna went to Indrakila hill and started penance. He meditated upon Viṣṇu present in Śiva. At this time a demon Mūkāsura who was planning to kill Arjuna appeared in the form of a pig. Arjuna threw the arrows at it. At the same time Śiva also arrived with Pārvaṭi. He also threw the arrows at the pig. He said it belongs to him. He has come for hunting. Arjuna is not a hunter. A fight ensued between the two. Arjuna collapsed. He prepared a Śivalinga, worshipped it with flowers. To his surprise the flowers were seen on the head of Śiva who had come in the form of a hunter. Arjuna realised that the hunter was Śiva himself. He prostrated at his feet. Śiva gave him Pāśupatāstra. This astra really speaking was of Viṣṇu only. It got the name Pāśupata, because, Śiva aquired it. Its original name is Brahmaśira. This is the name of Gayatri hymn. Nārāyaṇa present in Sūryamandala is the deity for Gayatri hymn. When Arjuna received this hymn, Nārāyaṇa appeared before him. Śiva blessed him and asked him to go to Indraloka to get the astras from other deities.

Ūrvaśi curses Arjuna

Arjuna went to Svarga. He was duly received. Indra taught him Vajrāstra etc. He arranged to teach him music and dance by Gandharvas. While observing the dance by Ūrvaśi. Arjuna looked at her intently. Ūrvaśi thought he is interested in her. She approached him. He refused to oblige her. She cursed him to become a napunsaka. When Indra came to know, he restricted it to one year only during ajnātavāsa.

The episodes of Kṛṣṇa worshipping Śiva, killing Paundraka Vasudeva, Mainda, Vivida etc.

Kṛṣṇa had told Śiva that he would worship him and undertake penance for him in order to mislead the ignorant. You should preach misleading śāstra declaring yourself as superior. Accordingly Kṛṣṇa goes to Himālaya and undertakes penance for Śiva. When he was at Badari two Piśāchas viz. Ghantākarna and Karna came. They were in search of Śrī Kṛṣṇa on the advice of Śiva to get liberated from Piśācha form. They were moving shouting '*Om namo bhagavate vāsudevāya*' Kṛṣṇa touched them and they got back to their original Gandharva form. Śrī Kṛṣṇa went to Kailāsa. He pretended to perform the penance for Śiva to mislead the ignorant. Śiva told him that when kāma was burnt down Rati asked for restoring her husband. I told her that he will be born as your son. He may be taken as a son given to you by me.

When Kṛṣṇa went to Kailāsa, Paundraka Vāsudeva and Ekalavya attacked Dvārakā. Balarāma, Sātyaki and other Yādavas fought with them. Paundraka used to claim that he is real Vāsudeva, the chakra etc belong to him. He asked Kṛṣṇa to accept this position and give chakra etc. to him only. Śrī Kṛṣṇa killed him. Kṛṣṇa killed Kāśirāja and Ekalavya also.

On killing Kāśirāja, his son Sudakṣiṇa was enraged. He performed penance for Śiva and requested to enable him to destroy Kṛṣṇa. Śiva asked him to perform abhichāra homa. He performed the same. The abhichārāgni produced by it rushed towards Dvārakā and started burning the city. Kṛṣṇa chakra prevented it. It went back and hit Sudakṣiṇa himself. It is the nature of abhichāra that if it cannot hit the enemy it will hit the

very person who has employed it. Kṛṣṇachakra burnt the city of Vārānasi.

Mainda and Vivida attacked Dvārakā. Balarāma killed both of them. Sāmba the son of Jāmbavati took away Lakṣaṇā the daughter of Duryodhana. Kauravas were enraged by it and arrested him. On hearing this Yādavas wanted to fight with them. However, Balarāma intervened and got him released. Balarāma threatenned that he will drag the whole city of Hastināvati into Gangā and drown it in water. Kauravas released Samba.

Uṣāharāṇa

Bānāsuras daughter Uṣā saw Aniruddha in her dream. She desired to marry him. Her friend Chitralkhā managed to bring him. Bānāsura came to know about it and arrested Aniruddha tying him with a Snake. Kṛṣṇa came to Shonitapura fought with Jvara and made Śiva himself motionless by Vijrimbhaṇāstra. This Jvara had three heads, three legs and nine eyes. He used to produce heat and torture the enemies. This was known as Śaiva jvara. Kṛṣṇa produced Vaiṣṇava jvara that created cold and warded off the effect of Śaivajvara. Śrī Kṛṣṇa returned to Dvārakā with Aniruddha, Uṣā and Chitralkhā.

The Saugandhika flower

Lomaśamuni advised Pāndavas to undertake Teerthayātra. Pāndavas moved round all important pilgrim centres and arrived at Badarikāśrama. They worshipped Nārāyaṇa offered pindas to their forefathers and moved further to inner Badari. When Bhīma and Draupadi were moving in Badarikāśrama a beautiful and fragrant flower was dropped near Draupadi. She desired to have these flowers and asked Bhīma to bring them.

Bhīma proceeded in the thick forest of Himālaya killing the wild animals. On the way Hanuman was sitting. He told Bhīma that ordinary men are not expected to move on this path. If you insist on going you have to lift my tail and make way for you as I am very old. Bhīma said you move your tail. Hanuman suggested you may move my tail. Bhīma was not able. He apologised to Hanuman asked him to narrate Śrī Rāmā's glory. Though Bhīma himself was Hanuman originally, he pretended to be unable to move the tail and asked him to narrate Sri Rāmas glory for the benefit of all others. Hanuman made way. Bhīma proceeded towards Gandhamādana. He saw the pond in which the saugandhika flowers were found. This place was protected by Maniman and other krodhavaśas. They had procured Śaivastras from Śiva. They attacked Bhīma and were destroyed. Bhīma collected the flowers from that pond.

Pāndavas lived in Arshtishēṇa āśrama at Gandhamādana. Indra asked for gurudakṣiṇā from Arjuna for teaching him the great astras. He told him you kill Nivātakavachas who are my enemies. This is gurudakṣiṇā, Arjuna employed Pāśupatāstra and killed them.

Nahuṣa episode

As a result of killing Vritrāsura Indra had to vacate his position. The sages put Nahuṣa in this position. When he took that position he desired to have Śachi. In order to bring him down Śachi told him that she would agree to his request if he makes the sages to carry his chariot. Bhrigu cursed him that he should be born as snake.

He further said : If a person meets you at the time of your ājagara vrita paraṇa you will catch him. If you are not able to

kill and if he does not get freed from you all your strength will go to him. Ājagaravrita is a ritual in which the observer takes his food after two and half days viz. two days, two nights, and one day make a unit of five. The next night is ṣaṣṭhakāla or sixth unit. It is at this time that the observer has to take his food. For this reason this vrita is also called as ṣaṣṭhakāla pārāṇavrita. He also told him that you will be free from the snake body when someone answers your questions. When Bhṛigu cursed Nahuṣa he was not visible to him. He was in jatā of Agastya. There was āveśa of Brahmā in Bhṛigu. Strictly speaking the above curse was given by Brahmā only. All this was in consequence of Nahuṣa putting his foot on Agastya's head and Sachi's trick to instigate him to yoke the sages to his chariot.

Bhīma was caught by this snake. Bhīma did not try to get freed from the snake, nor he replied to the questions of Nahuṣa. He wanted to draw out the strength of the penance of Nahuṣa. He allowed the snake to get exhausted and become loose. Dharmaraja arrives and asks Nahuṣa to free Bhīma, Dharmarāja himself answers his questions. Nahuṣa asks i) who is Brāhmaṇa ii) what is the highest principle that should be known by a seeker iii) which are the means of liberation. Dharmarāja answered these questions. Nahuṣa was freed from the body of the snake.

Pāṇdavas moved to Dvaitavana. Kṛṣṇa and Satyabhāmā arrived. Satyabhāmā asked Draupadi to explain stridharmas. She explained.

Jayadratha episode

One day Pāṇdavas went for hunting. Draupadi alone was in āśrama. Jayadratha was going to a svayamvara by that way.

He saw Draupadi sitting alone. He asked her to come with him. She refused. He forcibly took her in his chariot. Dhaumya followed. Pandavas arrived. Draupadi jumped out of chariot. Kotikāśya a companion of Jayadratha was killed. Dharmarāja asked Bhīma not to kill Jayadratha as he was the son-in-law of Dhritarāstra. He ran away.

Mārkaṇḍeya narrates a number of stories

Sage Mārkaṇḍeya arrived. He narrated a number of stories which can be understood if we know three layers of the language viz. Darśanabhāṣā, Guhyabhāṣā and Samādhibhāṣā. Darśanabhāṣā is again of two types viz Lokadarśana and Paradarśana. Paradarśana is also of two types viz Laukika paradarśana and Vaidika paradarśana.

Ghoṣayātrā

Duryodhana undertook Paundarikayāga. This was a substitute for Rājasūyayāga. As one and the same family was not eligible to perform Rājasūyayāga twice he had to go by Paundarika yāga. In order to display his wealth and the poverty of Pāṇḍavas Duryodhana organised ghoshayātrā. He proceeded to take bath in the lake at Kāmyakavana close to the āśrama of Pāṇḍavas. However, the Gandharva Chitrasena had already taken position of the lake. When Duryodhana tried to enter forcibly he was arrested. Duryodhana's brothers, Shakuni etc were also dragged out. Duryodhana's servants appealed to Pāṇḍavas to get him released. Dharmarāja was performing one day sacrifice. Therefore, he deputed Bhīma and Arjuna to get Duryodhana released. He said when a third party attacks us we hundred and five brothers are one.

Duryodhana felt deeply humiliated as he had to take the help of Pāṇdavas. He started a fast unto death i.e. prāyopaveśa. He asked Duśśāsana to take charge of the kingdom. Duśśāsana appealed to him to give up the fast. Karna also appealed. Karna said when the master is in difficulty it is the duty of the servants to help him. Pāṇdavas are your slaves. Therefore, you need not feel humiliated if they help.

The Asuras also thought if Duryodhana withdraws Pāṇdavas will become strong. They always support the God but not us. Therefore, we should put enthusiasm at the heart of Duryodhana. They managed to get Duryodhana to Pātālaloka when he was asleep. They told him, he was a Vajrakāya and quite strong. Therefore, he should not feel depressed. Karna took an oath that he would not refuse to give a gift when some one asked him and would wash his feet himself until he killed Arjuna.

Karna gifts his kundala

Indra became alarmed. He desired to weaken Karna. He went to Karna in the form of a Brāhmaṇa and asked for the gift of his karnakundalas. Karna gave even though he knew that it was a game of Indra. Karna never refused to give a gift when someone asked him. In return Indra gave him Śakti āyudha. He said it would kill only one person excepting Arjuna.

Yakṣa praśna

Sometime after the release of Duryodhana a Brahmana came and told them that his araṇi sticks and yajnapātra are taken away by a deer. He had put them in a cloth on the branch of a tree and a deer's horn stuck to it and it was taken by the deer. Pāṇdavas ran after the deer. It became invisible. They sat under a banian tree. They felt thirsty. Nakula climbed the tree and saw

a pond nearby. He went to drink water. He heard the arial voice that this pond belongs to me. You should not drink the water without answering my questions. Nakula sipped the water without answering the question. He fell on the ground. Sahadeva, Arjuna and Bhīma also sipped the water without answering the questions. They all fell down one after the other. Dharmarāja came. He answered the questions. Yama had appeared in the form of Yakṣa. He was pleased with the answers of Dharmaraja and asked him to ask for the revival of the life of one of his brothers. Dharmarāja asked for the revival of Nakula. Yakṣa asked 'why he did not choose Bhīma or Arjuna, Dharmarāja said he wanted at least one son of Madri to be revived. Yama was pleased and revived the life of all brothers. He told Dharmaraja that he himself had taken away the araṇi pātra assuming the form of a deer. He returned the aranipātra to Dharmarāja. He gave the same to the Brāhmaṇa.

Chapter XXIII

Ajñātavāsa of Pāṇḍavās

The events of Virāṭaparva that relate to the ajñātavāsa of Pāṇḍavās are described in 23rd chapter

After completing the twelve years period of Vanavāsa Pāṇḍavas took leave of Dhaumya, other Sages and Brāhmaṇas and made up their mind to undergo ajñātavāsa. They went to capital city of Virāṭa. Before they entered the city they hid their weapons on a Śami tree in the outskirts of the city. The five Pāṇḍavas assumed the form of an ascetic, a cook, a eunuch, a charioteer, and a cowherd respectively. Draupadi assumed the

form of Sairandhri i.e. a female artisan. Bhīma assumed the form of a cook for two reasons i) He never took food prepared by others ii) He did not want to reveal his great knowledge by assuming a Brāhmaṇa form. During their ajñātavāsa they did not serve Virāṭa or any person. The younger brothers of Yudhiṣṭhira served Lord Hari and their eldest brother Yudhiṣṭhira in whom also God was present by the name of Yudhiṣṭhira.

One day a wrestler who had become invincible by the boon of Śiva came to Virāṭa's city. The wrestlers maintained by Virāṭa were not able to meet his challenge. The ascetic i.e. Yudhiṣṭhira suggested to King Virāṭa that the cook who had the skill in wrestling well could be asked to wrestle with him. The cook i.e. Bhīma, wrestled with him and killed.

Kichaka is killed

Ten months after Pāṇḍava's stay at Virāṭa's palace, Kichaka, the brother of Queen Sudeṣṇā came. He was away to conquer the neighbouring kings. When he saw Sairandhri he was captivated by her charm. He asked his sister Sudeṣṇā to send her to him. Sudeṣṇā tried to prevent him. Ultimately she was forced to send her. When Sairandhri went to Kichaka's place he tried to drag her. She pushed him aside and quickly started. Kichaka chased running her and tried to kick her. She prayed Lord Nārāyaṇa present in Sūryamandala. He sent a demon Heti who came in an invisible way. Vāyu entered into this demon and pushed Kichaka to the ground. Bhīma angrily looked at a tree. Yudhiṣṭhira prevented him. During that night Draupadi met Bhīma and told him to take some action. He advised her to tell Kichaka that she would meet him in the Dance hall when nobody would be present there. Accordingly Kichaka was anxiously waiting for her in the Dance

hall. Bhīma pounced on him and killed him. When Kīchaka was killed his one hundred and five brothers tried to tie and burn Draupadi, Bhīma killed them also. Sudeśṇā asked Draupadi to leave the palace as she was afraid of her. Draupadi asked her to wait for another thirteen days.

Duryodhana attacks Virāṭa kingdom to trace Pāṇḍavas

The spies of Duryodhana who were in search of Pāṇḍavas did not find them anywhere. They only reported that Kīchaka was killed by someone. On hearing this Duryodhana planned to attack Virāṭa's kingdom as he thought that without Kīchaka Virāṭa was weak. Suśarma the king of Trigarta and an ally of Duryodhana proceeded first and attacked Virāṭa's capital city from the Southern side and captured the cows of Virāṭa. King Virāṭa confronted him. Excepting Arjuna, other Pāṇḍavas followed him. Virāṭa was arrested by Suśarmā. Bhīma attacked Suśarmā and arrested him. Yudhiṣṭhira asked Bhīma to release him.

The next day Duryodhana proceeded with Bhīṣma, Droṇa and others and attacked from the northern side and captured the cows. He had two objectives in mind i) To trace Pāṇḍavas ii) Subdue Virāṭa in the absence of Kīchaka. On learning this attack Arjuna proceeded with Uttara. He took his gāndiva and the flag with the emblem of Hanuman. He won back the cows fighting with the Kaurava Maharathikas individually and also collectively. He employed Sammohana astra and made the Kauravas unconscious. He took away their royal clothes except that of Bhīṣma. He cut the chariot of Bhīṣma to pieces. When he returned Virāṭa said that his son brought the victory. Yudhiṣṭhira said Brihannalā i.e., Arjuna, brought the victory. Virāṭa hit him on the forehead with the dice. The next day morning the

Pāṇḍavas revealed their true nature. Virāṭa requested Yudhiṣṭhira to sit on the throne and honoured all of them. He offered his daughter Uttarā to Arjuna. However, Arjuna said he would accept her for his son Abhimanyu. A messenger was sent to bring Śrī Kṛṣṇa, Balarāma and Abhimanyu. Abhimanyu's marriage was performed with all pomp.

Duryodhana returned to Hastināpur and argued with Bhīṣma and Droṇa that since Arjuna was traced before the completion of ajñātavāsa Pāṇḍavas should undergo vanavāsa again for twelve years . Bhīṣma and Droṇa did not agree. If one goes by Chāndramāna one year was completed. But if one goes by Sauramāna it was not complete. In respect of counting months and the year Chandramāna had to be followed. Hence, one year was complete. However, Duryodhana insisted that one year was not complete and refused to return their portion of the kingdom to them.

II

The efforts for peace and preparation for War

Twenty fourth chapter describes the efforts to peace and preparation for war. Drupada sends his priest to Dhṛtarāṣṭra with the consent of Śrī Kṛṣṇa to advise him to settle the matter peacefully. He meets Dhṛtarāṣṭra in the presence of Bhīṣma and Droṇa and advises him not to have any confrontation with Pāṇḍavas. Śrī Kṛṣṇa is their leader, Bhīma and Arjuna are great warriors, Bhīma has already killed jarāsandha the invincible person, he has killed three crores of Rākṣasas who were present at holy places and were troubling the pilgrims, he has killed jaṭāsura. Therefore, give their share of kingdom to them without any confrontation. Dhṛtarāṣṭra did not agree.

When war became inevitable both the parties started preparation. Both Duryodhana and Arjuna proceeded to meet Śrī Kṛṣṇa who was pretending sleeping. Arjuna sat at his feet. When Śrī Kṛṣṇa got up he first saw Arjuna. He told Duryodhana that you have come first but I saw Arjuna first, therefore, I would like to treat you two on equal footing. I offer my help to one and send the Yadava army to the help of the other. You choose one of them. Duryodhana chose the army and Arjuna chose Lord Śrī Kṛṣṇa himself. Duryodhana did not realise the supreme divine personality of Lord Kṛṣṇa while Arjuna was always conscious of his divine supremacy. Duryodhana went to Balarāma also. He did not agree to help him.

Duryodhana gathered eleven akṣauhīni army while there was seven akṣauhīni army on Pāṇḍava side. In the Pāṇḍava army Virāṭa, Drupada, Kaikaya, Dhṛṣṭaketu, son of Jarāsandha, king of Kāśī, Purujit, Kunti bhoja and Sātyaki were prominent. In the Kaurava's army Vinda, Anuvinda, Jayatsena, Kālinga, Ambaṣṭha, Śrutāyudha, Saindhava and Alambusa were prominent. Bhagadatta was especially invited by Duryodhana. Bhīṣma, Droṇa and Kṛpā joined Duryodhana to please Dhṛtarāṣṭra. Śalya wanted to join Pāṇḍavas, however, Duryodhana had arranged grand reception for him all along his way. Without knowing as to who had arranged it Śalya declared that he would support him who has arranged this reception. Consequently he had to join Duryodhana. Before he joined him he went to Pāṇḍavas to seek their endorsement. Arjuna suggested to him that he should humiliate karna at a critical time.

While preparation for war were going on as stated above, Dhṛtarāṣṭra sent Sanjaya to impress upon Pāṇḍavas that

fighting with their brothers i.e. Kauravas, is not a dharma. Draupadi and Bhīma had already told Yudhiṣṭhira that to pardon evil persons is adharmā. It is a duty of Kṣatriyas to fight when they are in a difficult situation. They should not beg for their requirements like Brāhmaṇas. Yudhiṣṭhira told Sanjaya accordingly. Śrī Kṛṣṇa also endorsed it. Sanjaya returned and reported to Dhṛtarāṣṭra. He censured him for his wrong approach and went away. Then, Dhṛtarāṣṭra called Vidura and asked his opinion. He also said that giving their share of kingdom to Pāṇḍavas is the right course. Otherwise all your children will perish. However, Dhṛtarāṣṭra did not make up his mind to agree with this suggestion. Instead, he asked him about the supreme God to enable him to wash off his sins. Vidura remembered Sanātana. He came and taught about the supreme God Viṣṇu. He also told that the supreme God will not help evil persons. Next day Sanjaya reported his discussion with Yudhiṣṭhira in the presence of all Kauravas. Even then, Dhṛtarāṣṭra did not agree to give the kingdom to Pāṇḍavas.

Yudhiṣṭhira had told Sanjaya that if Dhṛtarāṣṭra agrees to give us the kingdom, then, you come or send the message through Vidura. Both of them did not come. Then he consulted Śrī Kṛṣṇa. Śrī Kṛṣṇa offered to go himself and propose what is good for both the parties. If they do not agree then they deserve to be destroyed. At this stage Bhīma said let not the entire race be destroyed for our sake. We are prepared even to work under Kauravas to save the race. Though he was capable of destroying the Kauravas and desired to destroy them he said so to elicit the popular opinion. Śrī Kṛṣṇa retorted that destroying Kauravas is dharma. Bhīma said I am strong enough to do so. Kṛṣṇa said you are very strong and praised Bhīma. The verse in which Bhīma's remark is given

suggesting his readiness to work under Kauravas to save the race has a double meaning. It also states that Duryodhana is responsible for the destruction of the race. After we kill him we take care of the race on this earth. Therefore, both Bhīma and Śrī Kṛṣṇa were for the war and destruction of the Kauravas. There was never any disagreement between them. Śrī Kṛṣṇa convinced Arjuna also about the necessity of war. Nakula asked Śrī Kṛṣṇa to be tactful without realising that Śrī Kṛṣṇa was supreme and needed no advice. Sahadeva supported war. Draupadi said those who have stolen our kingdom must be put down. Therefore, do not make any peace proposal.

Śrī Kṛṣṇa visits Hastinapura

Śrī Kṛṣṇa proceeded to Hastināpura with Sātyaki. As he proceeded people welcomed with flowers all along his way. Bhīṣma, Droṇa and all distinguished citizen received him. Śrī Kṛṣṇa entered Dhṛtarāṣṭra's palace. He received the hospitality of Dhṛtarāṣṭra. Though he went to Duryodhana's residence he did not receive any hospitality from him. He went to Vidura's residence and in the evening went to Kuntī's residence. He did not go to the residences of Bhīṣma. etc as they had been indifferent when Draupadi was humiliated.

Next day he was invited to the Assembly hall and was offered a golden seat. After exchanging the courtesy greetings he told Dhṛtarāṣṭra that he should give back the kingdom to Pāṇḍavas. This will be for the welfare of the race and your children. Dhṛtarāṣṭra said my son does not listen and you directly advise him. Duryodhana did not care for Śrī Kṛṣṇa's advice and he left the hall with his associates to plan the arrest of Śrī Kṛṣṇa. Sātyaki and Kṛtavarma overheard the plan and informed

Śrī Kṛṣṇa. Śrī Kṛṣṇa told Dhṛtarāṣṭra I am everywhere and I cannot be arrested. Dhṛtarāṣṭra called his sons. Śrī Kṛṣṇa revealed his Viśvarūpa. Dhṛtarāṣṭra, Bhīṣma, Droṇa, Vidura and Sanjaya saw it. Duryodhana's vision was blurred by the flash of the lustre of the divine personality of Viśvarūpa. He restored the blindness of Dhṛtarāṣṭra.

Śrī Kṛṣṇa visited Kuntī's residence again. She told him to ask Yudhiṣṭhira to fight. Then, he went to Karna, took him away on a chariot and told him that he is a son of Kuntī and invited him to join Pāṇḍavas in the battle. Karna did not agree. He also told Aśvatthāma to be friendly with Pāṇḍavas. He agreed to be so until his father's death.

Kuntī met Karna and asked him to join Pāṇḍavas. He did not agree but told her that excepting Arjuna he will not kill other Pāṇḍavas. Sūrya also appeared and told Karna to join Pāṇḍavas. He did not agree. He told Kuntī whether I die or Arjuna is killed she will have five children.

III

The ten days battle under the Commandership of Bhīṣma

Twenty fifth chapter describes the events on the battle field on first ten days when Bhīṣma led Kaurava's army. It begins with a summary of Gitopadeśa. It is well known that when Arjuna hesitates to fight on seeing the his gurus, relatives and others closely associated with him, Śrī Kṛṣṇa delivered Gitopadeśa and made him to realise that everything is under the control of Supreme God and he has to discharge his duty in dedication to him. This message is briefly summarised here.

सेनयोरुभयोर्मध्ये रथं स्थापय मेच्युत ।
 इत्युक्तः स तथा चक्रे पार्थोपशंश्च बान्धवान्
 विससर्ज धनुः पापाशङ्की तत्राह माधवः ।
 स्वधर्मो दुष्ट दमनं धर्मज्ञानानुपालनम् ।
 क्षत्रियस्य तमुत्सृज्य निन्दितो यात्यधो ध्रुवम् । (२५-२, ३)
 यतः प्रवृत्तिः भूतानां येन सर्वमिदं ततम्
 स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।
 न च शोकस्त्वया कार्यो बन्धूनां निधनेच्छया
 देहस्य सर्वथा नाशादनाशात् चेतनस्य च (२५-४, ५)
 ज्ञात्वैषां निधनाद्यं च जीवादेरस्वतन्त्रताम् ।
 अस्वातन्त्र्यान्निवृत्तौ च मामनुस्मरयुध्य च । (२५-९)
 अथदिव्यदृशं तस्य दत्त्वा व्याप्तं निजं वपुः
 दर्शयामास भगवान् यावत्त्यर्जुनयोग्यता (२५-१५)
 तेनानुशिष्टः पार्थस्तु सशरं धनुराददे (२५-१७)

Then follows a detailed description of the fighting. An important point of this description is that the role played by Bhīma is prominently presented and it is especially pointed out that it is he who was mainly responsible for the victory at all fronts. Another point is that the role played by the younger generation viz. the sons of Draupadi, the sons of Virāṭa, Ghaṭotkacha Abhhiṃmanyu is described in greater detail.

On the very first day there was confrontation between Droṇa and Drupada, Sātyaki and Kṛtavarma, Duśyasana and Sahadeva, Vikarṇas and the sons of Draupadi. This kind of Dual went on all along. Bhīma halted Bhīṣma, Droṇa and Bhagadatta. Śalya killed Uttara Kumara the son of Virāṭa. Bhīṣma killed Śveta.

Kaṇa did not participate in the battle so long as Bhīṣma was the commander as he was humiliated by Bhīṣma as ardha-ratha. Dhr̥ṣṭadyumna confronted Bhīṣma on the second day. Bhīma and Arjuna did not confront him out of reverence.

Śrī Kṛṣṇa takes Chakrāyudha

On the third day when Śrī Kṛṣṇa found that Arjuna is dealing with Bhīṣma leniently he himself took his Chakrāyudha and proceeded towards Bhīṣma raising his arms. On seeing this both Bhīṣma and Arjuna appealed to him and Śrī Kṛṣṇa withdrew. According Māhabhārata Śrī Kṛṣṇa took Chakrāyudha on the 3rd day and proceeded raising his arms on the 9th day.

These two are stated together here. Holding Chakra was intended to justify Bhīṣma's statement that he will make Śrī Kṛṣṇa to take his Chakrāyudha. Then Bhīṣma and Arjuna fought bitterly. Bhīṣma killed ten thousand charioteers and withdrew for the day.

On the fourth day Bhīma killed twenty five sons of Dhr̥tarāṣṭra. Duryodhana was heavily hit by the arrows of Bhīma and was profusely bleeding. Duryodhana expressed his dejection to Bhīṣma. Bhīṣma told him that Pāṇḍavas are not ordinary men. They are the deities born to remove the burden of evil men on the earth. Duryodhana did not take it seriously. Bhīṣma gave him certain medicinal plants. He applied the same and resumed the war next day.

On the fifth day a fierce battle was again resumed. Dhr̥ṣṭadyumna employed Sammohana astra and made the brothers of Duryodhana unconscious. Droṇa employed Vijñāna

astra and revived them. Dhr̥ṣṭadyumna and Kṛtavarma bitterly fought against each other. Bhuriśrava killed ten sons of Sātyaki.

On the sixth day Bhīṣma and Arjuna bitterly fought against each other.

On the seventh day Bhīma destroyed the chariot of Bhīṣma. Bhagadatta attacked Bhīma. Bhīma's son Ghaṭotkacha intervened. He assumed four forms, entered into four elephants viz., Airavata, Arjuna, Vāmana, Mahapadma and killed the elephant Supratika of Bhagadatta.

On eighth day Iravanta son of Ulupi killed six brothers of Śakuni. Duryodhana asked Alambusa to attack Irāvanta. Irāvanta took the form of a snake and Alambusa took the form of Garuḍa and killed him. On seeing this Ghaṭotkacha attacked Alambusa. He ran away. Then Duryodhana himself confronted Ghaṭotkacha. At this stage Droṇa, Śalya, Aśvatthāmā Kṛpa Kṛtavarmā arrived. Ghaṭotkacha threw a large number of arrows from over the sky. Droṇa became unconscious. Kauravas ran away. Duryodhana asked Bhīṣma as to how to defeat Ghaṭotkacha. He asked him to depute Bhagadatta to fight with Ghaṭotkacha. Bhagadatta confronted Ghaṭotkacha. He threw the weapon śula on him. Bhīma also joined the fighting. He stopped Bhagadatta's Supratika elephant. Kṛṣṇa also arrived with Arjuna to take away his Vaiṣṇava astra. Bhagadatta ran away. During that night Duryodhana went to Bhīṣma and told him that he is not doing his best and is leanient to Pāṇḍava army. Bhīṣma said excepting Śikhandi he will kill the enitre Pāṇchala army.

On the 9th day Bhīṣma started fighting fiercely he killed fourteen thousand soldiers of Pāṇchala. Karuṣa etc. Abhimanyu proceeded towards Bhīṣma. Alambusa prevented him. Droṇa killed Śankha the son of Virāṭa. Finding that Bhīṣma is furious and there will be large destruction of their army Yudhiṣṭhira with his brothers and Śrī Kṛṣṇa approached Bhīṣma at night and asked him to tell the way in which he could be killed. In a way Pāṇḍavas desired to take his permission to kill him. He told them that placing Śikhandi before him they can kill him.

Arjuna throws arrows at Bhīṣma from behind Śikhandi

On the tenth day Śikhandi stood in front of Bhīṣma and Arjuna stood behind him. Duśyasana also stood before Bhīṣma to protect him. Bhīma halted Droṇa, Aśvatthāmā Duryodhana, Bhagadatta, Kṛpa, Śalya. Yudhiṣṭhira was halted by Śakuni, Dhṛṣṭadyumna was halted by Jayadratha. Pushing aside Śakuni and others, Pāṇḍavas, Virāṭa, Drupada went near Bhīṣma. Protected by Arjuna Śikhandi threw arrows at Bhīṣma. Bhīṣma did not hit back. Arjuna destroyed the bow of Bhīṣma. Yudhiṣṭhira and all others also threw arrows at him. He fell on the ground. Bhīma rushed at Bhīṣma. Keeping their weapons all others also went near Bhīṣma. He instructed them to return to their camp and they returned. Next day they came. Bhīṣma asked for water. Arjuna employed Vāruṇastra and gave him water. He had already given the pillow of three arrows. Bhīṣma advised Duryodhana to realise the strength of Pāṇḍavas and the support of Śrī Kṛṣṇa to them and make peace with them. However, Duryodhana returned without saying anything.

Dhṛtarāṣṭra who came to know all this through Sanjaya felt very unhappy.

IV

Droṇa takes charge as Commander-in-chief

On the eleventh day Droṇa was made the commander in chief. Karna also joined him. Duryodhana asked Droṇa to arrest Yudhiṣṭhira. Droṇa initiated a bitter fighting and tried to arrest Yudhiṣṭhira. However, Arjuna made a counter attack and foiled the effort of Droṇa arresting Yudhiṣṭhira. Bhīma also gave tough fight. On that night Duryodhana expressed his displeasure to Droṇa for not arresting Yudhiṣṭhira. Droṇa suggested, “if Arjuna was diverted from the main field of the battle Yudhiṣṭhira could be arrested”.

On the twelfth day Suśarma and Samśaptakas were asked to take away Arjuna to some other area of the battle field. Satyaratha, Satyavarma, Satyavrata, Satyeṣu and Satyakarma were called Samśaptakas as these had taken an oath to kill Arjuna in the presence of a ritual fire. They took Arjuna aside and started fighting. In the meanwhile, Duryodhana asked Bhagadatta to confront Bhīma. Bhīma hit the elephant Supratika of Bhagadatta. Śrī Kṛṣṇa saw this confrontation between Bhīma and Bhagadatta. He thought Bhagadatta might employ vaiṣṇavāstra which he alone could pacify. Therefore, he started to come to this area with Arjuna. The Samśaptakas tried to prevent Arjuna. He employed Sammohana astra and moved towards Bhagadatta. Arjuna and Bhagadatta started fighting. Bhagadatta employed vaiṣṇavastra.

Śrī Kṛṣṇa received it and it became Vijayanti mālā. Arjuna hit at Bhagadatta and his elephant Supratika. Both died. Arjuna killed Achala and Vriṣika the two younger brothers of Śakuni.

Śakuni employed certain magical weapons. Arjuna destroyed them. Śakuni ran away. Aśvatthāmā killed Nila. Bhīma destroyed the horses of Aśvatthāmā. That night Duryodhana again met Droṇa and pulled him up for not arresting Yudhiṣṭhira.

Droṇa said “when Arjuna is away I will arrest Yudhiṣṭhira or at least I will kill a person who is equal to him”.

Abhimanyu enters into Chakravyuha

On 13th day Droṇa prepared Padmavyūha in which nobody could enter without reciting Viṣṇu mantra. Arjuna was diverted to the other area of battle field by Samśaptakas. Bhīma did not want to recite Viṣṇumantra for a Kāmyaphala. The other Pāṇḍavas did not know. Abhimanyu only knew. Therefore, Yudhiṣṭhira asked him to enter. Accordingly Abhimanyu entered. The others followed but were prevented by Jayadratha. When these were fighting with Jayadratha, Abhimanyu entered deep in Padmavyūha. Droṇa, Duryodhana, Karna, Śalya, Aśvatthāmā and Kṛtavarm surrounded him. They destroyed his bow, arrows and even horses. They hit him from behind. Ultimately they killed him. Śrī Vedavyāsa consoled Yudhiṣṭhira and others. Arjuna returned defeating the Samśaptakas. He was greatly distressed by the news of the death of his son. He took an oath that he would kill Jayadratha before the sunset the next day. If he was not able to kill him within the stipulated time he would offer himself to fire. At that night he had a dream. During that dream he was taken by Śrī Kṛṣṇa to Lord Śiva who strengthened Paśupatāstra mantra already given to him. Though Śrī Kṛṣṇa himself could have fully protected him he wanted that the bestower of this astra should protect him.

The next day Droṇa arranged Sakatābja Chakravyūha to protect Jayadratha. He himself stood at the entrance. Karna Aśvatthamā Kṛpa, Śalya also were ready to protect Jayadratha. Arjuna arrived on his best chariot. First he defeated Durmarṣaṇa and Duśyāsana. Then he pushed aside Kṛtavarma. He killed Vinda and Anuvinda. These were the kings of Avanti country. These were different from the brothers of Duryodhana of the same name. Arjuna killed Sudakṣiṇa and Ambaṣṭha. Srutāyudha attacked him. Arjuna cut his arms. Srutāyudha's mace fell on the shoulders of Śrī Kṛṣṇa. It hit back the head of Srutāyudha and his head was cut into pieces. Varuṇa had given this mace to him with the condition that if he employs it on a person who is not fighting, his head will be cut into pieces. Droṇa gave a special armour to Duryodhana. Arjuna cut his palm as it was not covered by the armour. Arjuna fought with Karna, and Aśvatthamā also who were protecting Jayadratha.

Droṇa entered into Pāṇḍavas army and confronted Yudhiṣṭhira. He tried to arrest him. Satyajit, the son of Drupada prevented him. Droṇa killed him. Sahadeva took away Yudhiṣṭhira on his chariot. Dhr̥ṣṭaketu, Saibya, Brihatkṣatra etc. attacked Droṇa. He killed all of them.

Alambusa attacked Bhīma's followers. Bhīma employed tvāṣṭra weapon. Invisible arrows came out of it and pierced Alambusa. He ran away. Ghaṭotkacha pursued him. He fought with him in the sky. He pushed him to the ground and killed.

Kṛtavarmā attacked Pāṇḍavas army. He defeated Pāṇchala army, Nakula and Sahadeva. Bhīma threw Śakti weapon at Kṛtavarma. Sātyaki killed the horses of Kṛtavarmā. He ran away.

Bhurisrava attacked Sātyaki. He fell on the ground. Bhurisrava raised his sword to kill Sātyaki. Arjuna cut his arms. Sātyaki killed him.

Arjuna's horses were tired. He created water by employing varuṇāstra. Śrī Kṛṣṇa made them to drink water.

Yudhiṣṭhira became anxious about Arjuna on not hearing the sound of Gāndiva and hearing only the sound of Pāṇchajanya. He asked Bhīma to proceed to protect Arjuna. Bhīma asked Dhṛṣṭadyumna and Sātyaki to take care of Yudhiṣṭhira and proceeded. Droṇa prevented him. Since, Bhīma considered Droṇa like his father he was dealing with him leniently. Now that he was preventing him to go near Arjuna, he destroyed his chariot. Droṇa went away to make an effort again to arrest Yudhiṣṭhira.

When Bhīma proceeded, twelve sons of Dhṛtarāṣṭra viz. Vinda-Anuvinda and others confronted him. He cut their heads. The other sons chitrasena, vivimśati etc. ran away. Kṛtavarmā also came in the way. Bhīma hit him hard. Finally Bhīma reached Arjuna and Śrī Kṛṣṇa, and he was very happy to meet them.

On finding that of Bhīma arrived Karṇa and Vikarṇa and others came. Bhīma killed Vikarṇa and Chitrasena, and destroyed Karṇa's chariot. Karṇa fought twenty one times and was defeated. On twenty second time Karṇa came with his special bow vijaya given by Paraśurāma. Bhīma cut the new kavacha and kundala of Karṇa. Paraśurāma had told Karṇa that you would defeat all those with whom you do not fight with a spirit of competition. Out of respect for these words of Paraśurāma Bhīma slackened his attack. Karṇa abused him saying that he was only good for

eating, he better go to dining hall rather than the battle field. “Bhīma did not take away the Śakti ayudha of Karna as he knew the divine plan that Ghaṭotkacha is to be killed by it”.

Arjuna kills Jayadratha

Karna moved towards Arjuna. Śrī Kṛṣṇa asked Sātyaki to fight with him. Karna went away to protect Jayadratha. Aśvatthāmā also protected him. It became difficult for Arjuna to move towards Jayadratha pushing aside Aśvatthāmā. Śrī Kṛṣṇa brought about the darkness to veil the sun. Seeing the darkness Drona and others thought that the sun had set. Jayadratha thought Arjuna was not able to fulfill his oath and came out. Arjuna pretended to enter into the fire and cut the head of Jayadratha. Śrī Kṛṣṇa asked him not to drop it on the ground and drop it in the hands of Jayadratha's father. Accordingly Arjuna dropped it in the hands of Jayadratha's father who was engaged in the evening prayer. The father dropped it on the ground. Consequently his head was shattered into thousand pieces. Śrī Kṛṣṇa himself had given a boon to his son that the head of the person who drops the head of Jayadratha would be broken into thousand pieces. Now, it recoiled on him only. Then Śrī Kṛṣṇa withdrew the darkness and blew pāñchajanya conch.

Aśvatthāmā and Karna tried to attack Bhīma and Arjuna. They were defeated. Duryodhana also confronted the Pāṇḍava army. They were all defeated. Duryodhana again complained to Drona that he was not keeping up his promises. Drona promised that he would fight day and night. By this time seven akṣauhīni army were killed in the two armies. Out of this Bhīma had killed three akṣauhīni and Arjuna two.

During the night a terrible fight between Karna and Bhīma took place. A bitter fight between Aśvatthāmā and Ghaṭotkacha also took place. In the meanwhile Karna came. Ghaṭotkacha started fighting with him. The demon Alambusa and Alayudha also came. Ghaṭotkacha killed them also. Karna employed Śakti āyudha against Ghaṭotkacha and killed him. Yudhiṣṭhira was unhappy at the death of Bhīma's son. Śrī Vedavyasa arrived and consoled him.

As the night advanced the army felt sleepy. They slept on horses, elephants and wherever they were with the weapons in their hands. Arjuna permitted them to sleep until moonlight spread.

When the moonlight spread they again started fighting. Sātyaki killed Bhūrisravas and Somadatta.

Balhika employed Sataghi weapon against Bhīma. Bhīma killed him by his mace. Balhika had requested Bhīma to kill him to enable him to attain higher world.

Droṇa collapses on the ground on hearing the death of Aśvatthāmā :- Dhṛṣṭadyumna kills Droṇa :-

On fifteenth day Droṇa entered into Pāṇchala's army and started fighting fiercely. He killed Virāṭa and Drupada. Bhīma protected Dhṛṣṭadyumna. Droṇa employed Brahmāstra and killed Purujit, Kuntibhoja and others. Bhīma, Arjuna and Sātyaki kept away Aśvatthāmā, Karna, Duryodhana, Śalya, Kṛtavarmā and Kṛpa from Droṇa. Bhīma killed an elephant of the name Aśvatthāmā of Mālava king. Yudhiṣṭhira loudly announced that Aśvatthāmā was killed. He added in a whispering way that it was an elephant. Droṇa was extremely unhappy. He sat down.

Vasiṣṭha and other sages asked him to stop earning his livelihood by destructive activity. Dhr̥ṣṭadyumna rushed towards him and cut his head. Droṇa left this mortal world.

Aśvatthāmā arrived. He employed Nārayaṇa astra. Śrī Kṛṣṇa asked Pāṇḍavas to offer Pranāmas to this astra and escape. All others followed Śrī Kṛṣṇa's instructions. However, Bhīma did not follow. The astra fell on the head of Bhīma, a fire erupted around. Arjuna covered Bhīma by Vāruṇa astra. Śrī Kṛṣṇa and Arjuna entered into the chariot of Bhīma and brought him out of chariot. The fire of Nārayaṇa astra did not burn these three. Nārayaṇastra has to be respected by all. However, when an enemy employs it a Kṣatriya has to fight it. Therefore, Bhīma did not offer praṇāma to it. Moreover Vāyu is abhimani of the Astra and hence the fire did not hurt him. Then Aswatthāmā employed Āgṇayastra which destroyed one akṣauhini of Pāṇḍavas army. Arjuna escaped with the help of Śrī Kṛṣṇa. Aśvatthāmā became disgusted by this and threw away his bow. Śrī Vedavyāsa consoled him and asked to continue to fight.

V

Karṇa is installed as Commander-in-chief:

Twenty Seventh chapter describes the battle on sixteenth and seventeenth days and the death of Duśyāsana and Karṇa.

After the death of Droṇa Karṇa was appointed as commander-in-chief with the consent of Aśvatthāmā. A fierce battle continued between Kaurava and Pāṇḍava armies. Bhīma killed Ksemadhurti. Aśvatthāmā was enraged by this and attacked Bhīma. However, Bhīma strongly encountered him. Aśvatthāmā retreated. Duryodhana attacked Yudhiṣṭhira. Yudhiṣṭhira cut

down his chariot. He was taken away by Kṛpa. Sātyaki fought with Vinda and Anuvinda of Kekaya country and cut the heads of both of them. Dhr̥ṣṭadyumna was attacked by Kṛpa. Yudhiṣṭhira protected him. Karna closed the battle for the day.

On seventeenth day Karna asked Duryodhana to appoint Śalya as chariot driver. When Duryodhana asked Śalya to take up that task Śalya pretended to be unwilling. Duryodhana consoled him saying a chariot driver is expected to be superior to charioteer in intelligence, strength and courage and gave the example of Śrī Kṛṣṇa. Śalya agreed on the condition, if he would talk in a derogating way of Karna or Duryodhana for their own good they should bear with it. Karna said "I will reward the person who will bring Arjuna before me". Śalya narrated the brave achievements of Arjuna and advised Karna not to compare himself with him. When the battle commenced Karna first attacked Yudhiṣṭhira. Bhīma attacked Duryodhana to counteract it. Śalya advised Karna to take care of master first. Karna talked ill of Śrī Kṛṣṇa and Yudhiṣṭhira. Bhīma desired to cut his tongue. However, Śalya advised him not to mutilate him now, since, he is destined to die at the hand of Arjuna.

Aśvatthāmā entered the army of Pāṇḍavas. He attacked Yudhiṣṭhira, Dhr̥ṣṭadyumna, Nakula, Sahadeva and Sātyaki. He cut down their chariots. Then, he confronted Arjuna, there was a fierce battle between the two. The king of Pāṇḍya intervened. Aśvatthāmā cut his head. Arjuna killed Dantadhara. Dhr̥ṣṭadyumna arrived with his army. Aśvatthāmā finally attacked him. Bhīma and Arjuna counteracted him. He left the place. Kṛtavarmā confronted Dhr̥ṣṭadyumna.

Duryodhana started fighting with Nakula and Sahadeva. Yudhiṣṭhira prevented him. Karna attacked Bhīma. Karna's son Suśeṇa was killed by Bhīma. Karna was enraged by this and attacked Yudhiṣṭhira. Bhīma attacked Duryodhana. Śalya asked Karna to take care of Duryodhana. Karna went towards him. Yudhiṣṭhira returned to camp.

Duśyāsana confronted Dhr̥ṣṭadyumna. Aśvatthāmā fought against Arjuna. Bhīma finally attacked Kaurava army. Karna was enraged by this and threw his Bhargava weapon on Bhīma. It did not make any impact on Bhīma by the grace of Paruśurāma. Arjuna went to Bhīma to escape from it on the advice of Śrī Kṛṣṇa. Bhīma asked Arjuna to go to the camp and meet Yudhiṣṭhira.

Yudhiṣṭhira scoldes Arjuna

Arjuna went to Yudhiṣṭhira with Śrī Kṛṣṇa. Yudhiṣṭhira asked him whether he had killed Karna. Arjuna said he was yet to be killed. Yudhiṣṭhira was upset he scolded Arjuna and said that he was incapable of wielding gāndiva, better give it to Śrī Kṛṣṇa who would kill Karna and asked to withdraw from the battle field and told that Bhīma would kill Karna. On hearing these remarks Arjuna took his sword and proceeded to kill Yudhiṣṭhira. He told Śrī Kṛṣṇa that he had taken an oath that if anyone asked him to hand over gāndiva he would kill him.

- i) भृशं विनिन्द्य बीसत्सुमाह कृष्णाय गाण्डिवम् ।
 देहि पुत्रं स राधाया ह निष्यति न संशयः
 अथवा भीम एवैनं निवृत्ते त्वयि पातयेत् ।
 त्वं तु कुन्त्या वृथा सूतः क्लीबो मिथ्याप्रतिश्रवः ।

- ii) तमाह गाण्डिवं दातुं यो वदेत् तद्वधो मया
प्रतिज्ञातः ततो हन्मि नृपम् (२७-११८)

Kṛṣṇa said, “it is true that standing by your word is dharma but its implementation should be made in the right way. Killing an elderly person like Yudhiṣṭhira is adharma. Therefore, a way has to be found out by which the adharma is avoided and your word is also kept”. He suggested that Arjuna should humiliate Yudhiṣṭhira by improper words which would amount to killing him. On this advice Arjuna scolded Yudhiṣṭhira as “you are a coward, ungrateful and deceptive”, and then took his sword to kill himself. He thought that scolding the elders was a sin and killing himself was a retribution for it. Śrī Kṛṣṇa told him that self-glorification is as good as self killing and he should go by this method. Yudhiṣṭhira was very much annoyed. When Arjuna scolded him and told Arjuna that you better kill or else I will retire to forest. Śrī Kṛṣṇa explained the reason for Arjuna scolding Yudhiṣṭhira and his self-glorification and consoled him. Arjuna begged his pardon.

- iii) सत्यस्य वचनं श्रेयः सत्यज्ञानं च दुष्करम् ।
यत् सतां हि त मत्यन्तं तत्सत्यमिति निश्चयः ॥
धर्मस्य चरणं श्रेयो धर्मज्ञानं च दुष्करम् ।
यः सतां धारको नित्यं स धर्म इति निश्चयः ॥ (२७-११९, १२०)
- iv) तस्मात् सद्धारको धर्मः इति कृत्वा विनिश्चयम् ।
मा नृपं जहि सत्यं त्वं कुरु वाचं तिरस्कुरु (२७-१२३)
इत्युक्तो बहुधा निन्दन् क्रोधादेवार्जुनो नृपम् ।
त्वं नृशंसः कृतघ्नश्च निर्वीर्यः पुरुषं वदः
त्वत्तः सुखं नास्ति किञ्चित् न मां गहितुमर्हसि
इत्यावुक्त्वा आत्मनाशाय विकोशां कृतवानासि

- v) मतिपूर्वं देहहानात् पापं महद्वाप्यते
 अतो मा त्यजदेहं तु कुरुचात्मप्रशंसनम्
 बधो गुरूणां त्वंकारः स्वप्रशंसैव चात्मनः
 इत्युक्तः सत्त्वहंकारात् प्रशंस स्वगुणानलम्
 (२७-१२३, १२५, १२९, १३०)
- vi) तत एतदविज्ञात् कुपितो नृपतिर्भशम्
 आहास्तु राजा भीमः त्वं युवा मां जहि स्वयम् ।
 वनं वा विफलं यामीत्युस्थौ स्वतल्पतः
 तं वासुदेवः प्रतिगृह्य हेतुमुक्त्वा सर्वं शमयामास नेता
 पार्थश्च भूपस्य पपातपादयोः । क्षमाय यत् सोपि सुप्रीति माप ।

At the battle field, Śakuni confronted Bhīma. Bhīma pushed him to the ground and cut down his chariot. He did not kill him as he was destined to be killed by Sahadeva.

Bhima sucks the blood of Duśyāsana. Bhima is the seer of Manyusukta

Duśyāsana confronted Bhīma. Bhīma cut down his chariot, pushed him to the ground and broke his chest. He sat on him pushed the sword into his chest and sucked his blood. He did not actually drink his blood but sucked upto the teeth. He gave an impression that he sucked the blood but it did not enter into his mouth beyond the teeth. While sucking the blood he contemplated Manyusūkta which glorifies God Narasimha. Manyu Sukta was known to deities only upto this time. Now it was seen by Bhīma. Therefore, he is the seer for this hymn. When Karna saw this, his bow fell down. He closed his eyes out of fear.

Kaṛṇa's chariot stuck into the ground.

At this time Kaṛṇa's son Vriṣasena confronted Nakula. At the same time he showered arrows on Arjuna. Arjuna cut his neck and arms by one arrow. Kaṛṇa was enraged by this and attacked Arjuna. It was a terrible battle. The deities and demons watched this battle from over the sky. Duryodhana, Aśvatthāmā and others gathered around Kaṛṇa, and tried to protect him. Bhīma, Sātyaki etc. stood by Arjuna. Observing the terrible fighting capacity of Arjuna, Aśvatthāmā pleaded to Duryodhana that "we are already defeated on many fronts. This battle is going to destroy all of us. Enough of this enmity for Pāṇḍavas. Please seek peace with Pāṇḍavas". Duryodhana said "it is impossible to have peace with Pāṇḍavas. Bhīma has killed my brother Duśyasana. I must retaliate". Arjuna and Kaṛṇa exchanged all important weapons like āgñeya, Vāruṇa. Kaṛṇa employed Sarpāstra. Śrī Kṛṣṇa pushed the chariot five feet below in the earth. The weapon hit the crown of Arjuna which was broken into pieces. Kaṛṇa continued fighting. However, his chariot was pushed into the ground due to the curse of a Brahmaṇa. He forgot the wielding of his weapon also due to Paraśurāma's curse. Kaṛṇa asked Arjuna to wait until his chariot was lifted up. Arjuna employed añjalikastra. Kaṛṇa's head was severed, it flew up and fell. The head and the trunk of Kaṛṇa's body fell apart.

VI

Twenty eighth chapter describes the battle on eighteenth day. The defeat and death of Śalya, the death of Duryodhana, Aśvatthāmā killing Dhṛṣṭadyumna and sons of Draupadi, the close of the battle and the sorrow of Dhṛtarāṣṭra and Gāndhari are described here.

After the death of Karna Śalya was appointed as Commander-in-chief. Śalya confronted Yudhiṣṭhira and Aśvatthāmā confronted Bhīma. The sons of Draupadi fought against the brothers of Duryodhana. Sahadeva, Nakula, and Dhṛṣṭadyumna confronted Śakuni, Ulūka and Kṛtavarmā respectively. Śalya hit Arjuna who was supporting Yudhiṣṭhira with the weapons Sūrya, Yama and parjanya. Arjuna cut all his weapons. Yudhiṣṭhira hit Śalya with Śakti weapon and killed him. Arjuna killed Suśarma. Bhīma killed the remaining brothers of Duryodhana. Sahadeva killed Śakuni. Sātyaki arrested Sanjaya. However, Śrī Vedavyasā asked him to release Sanjaya. Sanjaya was not merely a reporter. He used to participate in the battle also.

Duryodhana tried to employ Pāśa weapon against Bhīma. Bhīma cut that weapon into pieces. Duryodhana ran away to Dvaipayana lake.

Having practised Jalastambana Duryodhana started reciting mantra inside the lake. This mantra was given to him by Durvāsa. It had the power to revive the life of all dead persons, if recited for seven days. Pāṇḍavas went in search of him. They had come to know from a hunter that Duryodhana was hiding inside Dvaipayana lake. Sanjaya also met him on the way. Duryodhana told him to inform Dhṛtarāṣṭra that he was in the lake. Pāṇḍavas reached the lake. Yudhiṣṭhira addressed Duryodhana with harsh words. Duryodhana came out. He claimed that even at this stage he would fight them either with all or with any one of them. Yudhiṣṭhira asked him to choose any one of them. Duryodhana preferred Bhīma. The two started fighting with mace i.e. gadā. In the meanwhile Balarāma arrived.

He asked them not to fight. But they continued. In order to mislead Bhīma in the fight Duryodhana stood on the head raising his thighs above. This gave an opportunity to Bhīma to hit him at the bottom of his back-bone. This point was neither above the navel nor below it. By this Duryodhana's thighs were broken. This served two purposes i) As he did not hit below navel Yudhadharma was not violated. ii) As his thighs were broken Bhīma's oath that he would break his thighs was fulfilled. While hitting at Duryodhana Bhīma saw the vedic hymn Rīṣabha Sukta. This narrates this event with secret meaning. Bhīma stamped with his foot the head of Duryodhana and crushed it.

Balarāma was upset by it. He rushed towards Bhīma with his plough. He raised his arms and declared that it is against dharma. Śrī Kṛṣṇa explained that "one should not hit below the navel when the opponent is moving in a circular way, or coming towards or withdrawing. In other positions hitting below navel is not adharma. Further, when the opponent tries to deceive as in the present case, it is not adharma. Moreover Bhīma had taken an oath that he would break the thighs of Duryodhana. Keeping the oath is a greater dharma, that too against a person who had shown his thigh to a respectable woman".

Even at this stage Duryodhana went on glorifying himself and cursing Śrī Kṛṣṇa. Pāṇḍavas entered into Kauravas camp took away all their wealth. Śrī Kṛṣṇa went to Dhṛtarāṣṭra, consoled him and came back to Kauravas camp. Śrī Kṛṣṇa and Pāṇḍavas remained at that camp only, during the night, while Dhṛṣṭadyumna and others remained at Pāṇḍavas camp.

Kṛtavarmā, Kṛpa and Aśvatthāmā arrived at the place where Duryodhana was lying

Duryodhana put a handful of dust on his head and told Asvatthāmā “you take charge of the affairs now, destroy the progeny of Pāṇdavas, beget a progeny through my wife and rule the kingdom”. He agreed and entered into the forest with Kṛpa and Kṛtavarmā. He could not get sleep that night. He saw an owl killing hundreds of crows. This gave him an idea to kill the children of Pāṇdavas. He went to Pāṇdava’s camp. Kṛpa and Kṛtavarmā also followed him. Aśvatthāmā saw Rudra at the entrance of the camp. Rudra fought with him and swallowed all his weapons. Aśvatthāmā performed a sacrifice mentally to worship God Viśnu offering himself as a sacrificial animal. As a result of this Rudra gave him a sword and allowed him to enter the camp. Aśvatthāmā asked Kṛpa and Kṛtavarmā to remain at the entrance and kill those who would try to escape. He went in and killed Dhr̥ṣṭadyumna Śikhandi and Yudhāmanyu. He killed Draupadi’s sons and all other children of Pāṇdavas excepting Sarvatrāta, the son of Bhīma through the daughter Kāśi king. This was possible because Rudra took this boy to Kailāsa. After killing the kings of Panchāla, Karuśi and Kāśi and their relatives, Aśvatthāmā set ablaze the entire camp. However, a chariot driver of Dhr̥ṣṭadyumna escaped. He went to Upaplāvya and informed Draupadi about this tragic event. She came to Kauravas camp where Pāṇdavas were resting and informed Bhīma. He rushed in search of Aśvatthāmā. Aśvatthāmā had gone to Duryodhana taking the heads of the sons of Draupadi. Duryodhana derived the satisfaction of retaliation and died. Aśvatthāmā, Kṛpa and Kṛtavarma left the place and moved in different directions.

Bhīma arrived and chased Aśvatthāmā. Śrī Kṛṣṇa, Yudhiṣṭhira and Arjuna also arrived. Aśvatthāmā employed Brahmāstra against Bhīma. Arjuna replied it by brahmāstra only with the prayer 'let there be peace to Aśvatthāmā, to all living beings and to me'. Before, these brahmastras confronted each other, Śrī Vedavyāsa intervened and stood between them. He asked them to withdraw their brahmāstra. Arjuna responded but Aśvatthāmā was not able to withdraw as he had lost his brahmacharya by agreeing to beget progeny through Duryodhana's wife. As he was not able to withdraw Śrī Vedavyāsa asked him to hand over his crest gem. He gave it to Bhīma and also said let this astra not affect the five Pāṇḍavas. Śrī Vedavyāsa suggested he should also say that it should not affect the only progeny of Pāṇḍavas. Aśvatthāmā insisted that he would not withdraw from him. Then, Śrī Kṛṣṇa said "you do whatever you like but I will save the child". He did save the child and cursed Aśvatthāmā to move on the head of the people and not to be able to touch the ground. and he would also have foul smell. He appealed to Śrī Vedavyāsa to grant him his darśana whenever he desired to see him. Śrī Vedavyāsa granted his request. Aśvatthāmā went away.

While going he remembered his dream. In the dream he had killed the sons of Draupadi. Arjuna took an oath to kill him and took him to the camp. However, Draupadi asked Arjuna to release him. Arjuna took the gem from his head and released him. This dream is narrated in Bhagavata.

After the close of the battle Pāṇḍavas returned to the capital city Hastinavati with Śrī Kṛṣṇa and Śrī Vedavyāsa.

VII

Bhīṣma instructs Bhagavata dharma to Pāṇḍavas

Twentyninth Chapter narrates Bhīṣma's instructions to Pāṇḍavas. There is an interesting discussion as to which is the highest Purushārtha.

Śrī Vedavyāsa coronated Yudhiṣṭhira as a King and Bhīma as Yuvaraja. At this stage a Tridandi sanyasi chārvāka arrived and censured Yudhiṣṭhira. He was a friend of Duryodhana. The sages cursed chārvāka. He was burnt into ashes. Yudhiṣṭhira felt very unhappy for killing Bhīṣma, Drona and Duryodhana. He thought that he had committed a great sin. He desired to give up his kingship and exile into the forest. Draupadi, Bhīma and Arjuna tried to convince him that he had not committed any sin. He was not convinced. He went to Bhīṣma and requested him to teach dharma. Bhīṣma asked Śrī Kṛṣṇa to teach him Dharma. Śrī Kṛṣṇa said "I will teach being present in Bhīṣma. Let the credit of teaching dharma go to you".

Bhīṣma said "to follow Bhagavata dharma is highest Dharma". He stated the essential points of Bhagavata dharma. i) Viṣṇu is supreme, everyone else is under his control ii) All other deities are his devotees iii) one should perform one's duties without aiming at any benefit iv) one should not do anything that is opposed to the devotees of Viṣṇu.

Further, Bhīṣma stated the duties of the four classes of people, i) A Brāhmaṇa should perform his prescribed duties. He should not cause any pain to anyone. ii) A Brāhmaṇa should not earn his livelihood. He should maintain himself by teaching and priestly profession. iii) A Kṣatriya should protect the people. iv)

He should use sâma, dâna etc. carefully v) A vaiṣya should undertake agriculture, commerce, money lending etc. vi) A śūdra should serve the other three classes for his maintenance. vii) Brāhmaṇa has to disseminate knowledge. If a Brāhmaṇa is not available a kṣatriya or vaiṣya may do so. viii) Men of first three classes can study all lores including Vedas.

Women can study Itihāsa and Purāṇa

Bhīṣma also explained the nature of three types of persons viz. Sāttvika, Rājasa, and Tāmas. i) The tāmasa persons do not consider Viṣṇu as supreme. They treat him as equal to other deities. They also do not consider Viṣṇu as possessing infinite number of qualities. They distinguish between his mūlarūpa and avatārarūpa. They think that Viṣṇu undergoes pleasure and pain, birth and death in avatārarūpas. These people will fall into deep darkness. ii) Middle level people will be born again and again as men. iii) Those who have firm and right knowledge are superior people. These attain liberation.

Relative superiority of Puruṣārthas

After listening to this discourse, Yudhiṣṭhira asked: “Among the puruṣārthas which is superior”. Vidura said “Dharma is superior”. Arjuna said “Artha is superior. Artha is of two types viz., daiva and mānuṣa. The first is knowledge, the second is wealth. The first type of artha is superior to dharma”. The second type also, if properly used will lead to dharma. Nakula and Sahadeva agreed with both Vidura and Arjuna and they came to the conclusion that without artha dharma will not flourish and without dharma, artha is not meaningful. Both support each other. However, Bhīma argued that “kāma is

superior. Kāma is that which is most desired. Dharma and Artha are puruṣārthas when these are desired. Therefore, these are also a form of Kāma. Jñāna, Bhakti etc. that lead to the desired goal are also a form of Kāma. Mokṣa which is most desired is also a form of Kāma. This Kāma is highest if it is about dharma and artha, if it is about one of these two, then it is of a middle level. If it is opposed to these two, then, it is very inferior. Even the God is Kāma, since, attaining him is most desired. Yudhiṣṭhira appreciated these views and declared that Mokṣais the highest Puruṣārtha.

- i) आह क्षत्ता धर्ममेव सारमर्थं च मध्यमम् ।
- ii) अर्थमेवार्जुनोब्रवीत् सारम् । सद्विविधो
ज्ञेयो दैवो मानुष एव च । दैवो विद्या,
हिरण्यादिः मानुषः परिकीर्तितः (२९-४९, ५०)
- iii) यमावत्र विदां श्रेष्ठौ अर्जुनोक्तमनूचतुः (२९-५४)
- iv) अथाह भीमः प्रवरः सुतत्त्वदृशाम् ।
नकामादतिरिक्तमस्ति किञ्चित् शुभम्
क्व अवरतां स यायात् (२९-५५)
काम्यं हि कामाभिधमाहुरार्या
काम्याः पुमर्थाः सह साधनैर्यत् ।
अकाम्यतायात्यपुमर्थ एव
पुमर्थि तत्त्वाद्धि पुमर्थ उक्तः । (२९-५६)
विज्ञानभक्त्यादिकमप्यतीव
तत्साधनं काम बहिष्कृतं चेत्
न साधनं स्यात् परमोपि मोक्षो
न साध्यतां याति विनाहि कामात् । (२९-५७)

तस्मात् स्वबुद्धिं प्रमदाभिरेव
 कामं रमेथाः अनुरूपकामः (२९-५९)
 राजन् न कामादपरं शुभं हि
 परोहि कामो हरिरेव येन (२९-६२)

VIII

Pāṇḍavas rule of the kingdom

30th chapter describes the Aśvamedha sacrifice performed by Yudhiṣṭhira.

After Bhīṣma entered into his vasurupa, Yudhiṣṭhira performed the necessary rites. Śrī Vedavyāsa consoled Gangā and Yudhiṣṭhira. However, he continued to feel depressed. Śrī Vedavyāsa advised him to perform Aśvamedha sacrifice and rule the kingdom in a noble way. He lived in Pandu's residence. Bhīma lived in Duryodhana's residence with Draupadi and Kāli. He also had twenty daughters of Vāsudeva as his wives. Bhīma selected five Brāhmaṇas in each village and asked them to make villagers perform ekādaśī and other austerities. No one opposed Viṣṇu and dharma in his kingdom. No one violated the code of conduct. No one was unhappy in life. Kaliyuga looked like Kṛtayuga.

Arjuna undertook victory tours. Without harassing he kept the other kings under his control. He lived in Duṣyasana's residence with Subhadrā and Chitrangadā. Nakula was entrusted with the work of paying remuneration to servants. He lived with Satya's daughter in the residence of Durmukha a son of Dhṛtarāṣṭra. Sahadeva lived in the residence of Durmarshana with his wife the daughter of Jarasandha. He had been a

bodyguard of Yudhiṣṭhira. During the rule of Pāṇḍavas, there were no diseases, no sorrow. There was good rain, cows gave plenty of milk, mountains, forests and rivers yielded good wealth.

Kali and Bali were kept under control. Yudhiṣṭhira told Kali 'It is the king who influences the time, the time does not influence the king. you do not play foul in respect of the border of countries, the pledged articles, the witness of majority, weighing balance, and measuring vessel. This is the tribute that you have to pay to the king'.

Arjuna had forgotten the teachings of Gītā. Hence, Śrī Kṛṣṇa taught him again in detail in Anugītā. Śrī Kṛṣṇa returned to Dvāraka. On the way Udanka met him and proceeded to curse Śrī Kṛṣṇa for instigating Pāṇḍavas to kill his disciple Duryodhana. Śrī Kṛṣṇa consoled him and told him that Indra would give him nectar. He instructed Indra to give him nectar. Indra told Śrī Kṛṣṇa that he would deceive Udanka. Indra went to Udanka holding the nectar vessel in the place of urine and asked Udanka to take it. Udanka thought it was made dirty and asked Indra to get away. Since, the nectar was meant for the deities only Indra did not want to give it to Udanka.

Pāṇḍavas undertake Aśvamedha sacrifice

Yudhiṣṭhira thought of performing Aśvamedha sacrifice. However, to gather the necessary resources was a problem. He did not want to squeeze his subordinate rulers. At this stage Śrī Vedavyasa appeared. He told Yudhiṣṭhira "at the meeting point of the peaks of the Himalaya and Meru Lord Viṣṇu himself performed a great sacrifice. At that place, there is a lot of wealth.

You may go to that place and obtain the required wealth with the permission of Paruśurama". Pāṇḍavas went to that place accompanied by Śrī Vedavyāsa. Śrī Vedavyāsa pointed out the place of wealth. Pāṇḍavas brought it. Śrī Vedavyāsa and Pāṇḍavas returned to Hastinavati, Śrī Kṛṣṇa also arrived. At this time Uttarā delivered a dead child. Śrī Kṛṣṇa put life into it.

Pāṇḍavas started Aśvamedha. They got a golden sacrificial hall built for it. Aśvamedha horse started moving. Arjuna followed it. He went round different kingdoms conquering the respective kings. He invited the kings to the sacrifice. In the course of his victory journey Arjuna went to Maṇalūr. His son Babhruvahana offered him arghya, pādyā. Arjuna said "you better prevent the sacrificial horse and fight with me". Babhruvahana's mother Ulupi came from pātala and asked him to fight. He started fighting. His flag was cut, the horses tied. He stood on the ground and fought. He employed Sammohana weapon and Arjuna became unconscious. Chitrangadā started blaming ulupī. Ulupi brought Sanjivini and revived his consciousness. Arjuna went near Dvārakā. Pradyumna took away the horse and invited Arjuna for fighting. Vasudeva intervened and allowed the horse to move.

Yudhiṣṭhira asked Śrī Kṛṣṇa as to why Arjuna was always made to wander. Before Śrī Kṛṣṇa started explaining Draupadī winked at him and prevented him. The fact is, Śrī Kṛṣṇa, Satyabhāmā, Bhīma and Draupadī only have perfect physical features according to Sāmudrika śāstra. Arjuna's body and head were a little disproportionate.

Aśvamedha sacrifice was started. The sages conducted the sacrifice under the guidance of Śrī Vedavyāsa. Śrī Kṛṣṇa and

Paraśurama graced the sacrifice by their presence. Brahmā, Rudra, Indra etc deities were personally present. Gandharvas sang, Apsaras danced and the sages debated on philosophical issues. Bhīmasena was presenting gifts. There was good feast with a variety of menus and plenty of milk and honey.

The sacrifice was spread over three years with three main offerings. Since, five Pāṇḍavas performed it for three years it resulted in a sacrifice of fifteen years. At the close of the sacrifice, Pāṇḍavas Draupadi and other wives gifted away all the belongings excepting the mangalasutra. The priests accepted the gold and other gifts but desired to give the kingdom back to Pāṇḍavas. Pāṇḍavas were reluctant to accept the kingdom back. However, Śrī Vedavyāsa persuaded them to accept the kingdom. They agreed. At this juncture, a demon came in the form of a hare and said “your sacrifice and gifts are nothing compared with the gift of flour of a poor Brāhmaṇa to Yama. Half of my body became golden when the holy waters of that gift were sprinkled. But here even after I took a full dip in the avabhṛitha water, the other side of my body did not become golden”. Śrī Kṛṣṇa and the sages laughed at him. He became invisible and went into deep darkness.

A virtuous person attains greater results by his good deeds. The deeds performed by the devotees of Viṣṇu yield greater results. The devotion to Viṣṇu goes on increasing in the devotees of Viṣṇu in a greater way upto Brahmā. In that assembly of deities and sages Yudhiṣṭhira requested Śrī Kṛṣṇa to teach him. Śrī Kṛṣṇa taught Vaiṣṇava dharma.

IX

Dhṛtarāṣṭra, Gāndhari and Kunti proceed to forest

31st chapter describes the rule of Pāṇḍavas, Dhṛtarāṣṭra proceeding to forest and finally his departure from this world.

When Pāṇḍavas were ruling the kingdom, a Brāhmaṇa approached Yudhiṣṭhira to have some help to perform the sacrifice. Yudhiṣṭhira asked him to come next morning. As the Brāhmaṇa urgently needed the help he approached Bhīmasena. He gave him his golden armlet studded with gems. The Brāhmaṇa left. Bhīma arranged drum beating pretending to express his joy. On hearing drum beat at night Yudhiṣṭhira asked Bhīma the reason for it. Bhīma said 'My brother believes that he is certain to be alive tomorrow, this made me to express my joy by drum beating'. Yudhiṣṭhira realised his mistake and decided not to postpone dharmakarya.

Bhīma found that Dhṛtarāṣṭra was still attached to worldly things in spite of losing all his sons. He wanted to enable him to develop detachment. He asked his servants to be indifferent to him. He humiliated him in many other ways. Vidura also humiliated him by saying "you must be ashamed to live on the food given by Bhīma". Then, Dhṛtarāṣṭra decided to retire to forest. However, Yudhiṣṭhira was reluctant to allow him. Śrī Vedavyāsa persuaded him to ask Dhṛtarāṣṭra to retire to forest. Dhṛtarāṣṭra asked for some money to perform the final rites of his sons. Bhīma refused to give. However, Yudhiṣṭhira sent some money from his personal money through Vidura. Dhṛtarāṣṭra performed the final rites of his sons and went to forest. Gandhari, Kunti, Vidura and Sanjaya accompanied him.

They went to Vyāsāśrama. Pāṇḍavas used to visit it now and then. Vidura who was Yamadharma himself born as Vidura entered into Dharmaraja who was also Yamadharma by yogic power. Śrī Vedavyasa asked Dhṛtarāṣṭra, Kunti and Pāṇḍavas to ask whatever they desired. Pāṇḍavas asked for greater devotion to him. Kunti asked to ward off the sin committed by her by giving birth to Karna before marriage. Dhṛtarāṣṭra requested to enable him to see his dead sons. Śrī Vedavyāsa made them come down to Virasvargaloka and enabled Dhṛtarāṣṭra to see them. Pāṇḍavas saw Karna.

After three years, Dhṛtarāṣṭra, Gandhari and Kunti were burnt down by the forest fire.

X

Yādavas fight, Śrī Kṛṣṇa returns to Vaikunṭha

32nd chapter describes the Satrayāga performed by Śrī Kṛṣṇa, the infight of Yadavas, Śrī Kṛṣṇa's return to Vaikunṭha and Pāṇḍavas departure from this world.

Śrī Kṛṣṇa went to Kuruksetra and undertook a Satrayāga of twelve years duration. Śrī Vedavyāsa and Paraśurama functioned as Sadasyas. Dakṣa, Bhrigu etc served as priests. Brahma, Rudra, Indra etc deities, Yādavas, Pāṇḍavas and the people from antarikṣa, swarga and even nagaloka participated. The sages assembled discussed the philosophical topics and arrived at right conclusions. Plenty of food was served. Whatever the participants desired all that was provided. The sacrifice was completed with avabhṛtha bath.

After the purpose of Krishnāvatāra was over, Brahma, Rudra

etc deities appealed to Śrī Kṛṣṇa to return to Vaikuṇṭha. In the meanwhile, Sage Garga had cursed Yadava they would fight against each other and would be killed by their own pestle. Yādavas had offended him by presenting samba as pregnant woman asking him what kind of baby she would deliver. Garga was upset by their effort to deceive him and cursed that they would fight among themselves and would be killed by the very pestle placing which they made Samba to appear as a pregnant woman. In order to implement this curse, Śrī Kṛṣṇa asked Yadavas to move to Prabhāsa Kṣetra. At that place, due to curse, they indulged in drinking and other vices and ultimately fought with grass which grew out of particles of the pestle against each other and died.

Balarāma left his mortal body by Yoga. Śrī Kṛṣṇa sent his chariot driver Daruka to Pāṇḍavas to give them a hint of his departure. He sat under a baniyan tree placing his foot on his thigh. This looked like a red deer. A hunter by name Jara mistook it to be a deer and hit it by his arrow. This jara was the son of Vasudeva. He had put a piece of the pestle at the edge of the arrow. When the hunter realised that he had hit at the foot of Śrī Kṛṣṇa, he begged the pardon. Śrī Kṛṣṇa granted him svarga. Śrī Kṛṣṇa returned to Vaikuṇṭha. Śrī Kṛṣṇa remained in five places by his five forms:

i) He remained by one form on the earth for those who meditated upon him by Gopālamantra. ii) He remained in Suryamandala by his second form. iii) He was worshipped by Śiva in his third form. iv) He was worshipped by Brahmā in Brahmaloḥa. v) The fifth form is in Vaikuṇṭha. Rukmini became invisible in fire. Satyabhāmā disappeared in the forest.

Jāmbavati etc. other wives of Śrī Kṛṣṇa also offered their mortal bodies in the fire. The wives of Balarāma and others also offered their mortal bodies in the fire. Arjuna arrived and arranged for the funeral rites.

Arjuna moved out of Dvārakā with sixteen thousand and a hundred wives, children and some wealth of Śrī Kṛṣṇa. The city of Dvārakā was immersed in the sea. On the way some tribal persons kidnapped the wives of Śrī Kṛṣṇa. Arjuna tried to protect them. However, his gāndiva failed him. He also forgot the astras.

He remembered Śrī Kṛṣṇa and regained his strength. He pushed aside the tribal people and reached Kurukshetra with remaining wealth. Śrī Vedavyāsa arrived and consoled Arjuna. The wives of Śrī Kṛṣṇa observed Govinda ekādaśī and offered their mortal body into Sarasvatī river.

Arjuna made Vajra the son of Aniruddha the Ruler of Śaurasena country and Indraprastha. Pāṇḍavas coronated Parikshit as the king. He destroyed the tribal people who had kidnapped the wives of Śrī Kṛṣṇa.

Pāṇḍavas final journey

Pāṇḍavas decided to undertake their final journey from this world. Agnī met them and asked Arjuna to abandon gāndiva. Arjuna threw it in the sea. When they reached Badarikāśrama, the bodies of Draupadī, Sahadeva and others fell one after the other. As they did not desire to go to svarga with the mortal body they fell one after the other. However Bhīma asked Yudhiṣṭhira the reason for their fall. Yudhiṣṭhira explained that

Draupadi's drawback was that she liked Arjuna more than others, Sahadeva thought that he knew the royal policies better, Nakula considered himself beautiful, Arjuna said he would kill all enemies in a single day but was not able to do so. Bhima's drawback was, he ate too much. These were really not drawbacks. They had dropped their body by yogic power.

After Bhima and others went to their respective world, Yudhiṣṭhira proceeded further along with a dog. Then a divine chariot appeared before him. He was asked to enter into it. He said "let the dog also come with me. I do not wish to come without the dog". The dog was Yama himself. Yama appeared in his true form and appreciated Yudhiṣṭhira's compassion. Yudhiṣṭhira got into the chariot. He moved beyond Virasvarga and came upto sāṅkalpika svarga. He saw Duryodhana and his brothers happily seated. He was upset. He wondered as to how could those sinful persons be here. He asked the whereabouts of Draupadi and his brothers. He was taken to a place where he found them. He found that it was a dark place with foul smell. He heard the cries of his brothers. It was painful. A little later Indra etc deities arrived. The darkness disappeared. The foul smell disappeared. The cries were not heard. The deities told Yudhiṣṭhira "you experienced all this as a result of your telling a lie at the time of Droṇa's death. This is really Upasvarga: a place near Svarga. Your brothers are very happy". The deities suggested to him that he should leave his mortal body by immersing in Gangā. He left the human body and obtained a divine body. He saw Bhīma among the Maruts near Mukhyaprāṇa. He saw Draupadi by his side. Yudhiṣṭhira embraced Yamadharma, became similar to him, and sat by his

side. Pāṇḍavas obtained their original form. Droṇa and others also attained their original form.

The demons will remain in Virasvarga for four thousand and three hundred years. Then they will be born on the earth, propagate against the supreme God and will go to deep darkness.

After four thousand and three hundred year Bhīma will be born as a Brāhmaṇa and preach the right doctrines.

The demons also have hierarchy in respect of sorrow. Kali has highest sorrow.

Vāyu and Bharati have highest devotion to the supreme God and derive highest happiness in the liberated state. This is made clear in the vedic hymn, 'bhūṣan yodhi babhruṣu' 'Balitthā tadvaṣe' etc.

After one thousand years in Kaliyuga some demons were born and tried to get good knowledge. It is the responsibility of the deities to see that the demons do not get the right knowledge. Hence, they appealed to Supreme God to intervene. The God appeared as a child of Śuddhodhana He declared himself as Buddha and preached Śūnyavāda. Similarly Jina also preached wrong knowledge. In spite of this some pious people continued to acquire right knowledge. The demons Krodhayaśas became intolerant of this and were born to preach wrong knowledge. To counteract these Sri Madhva will be born.

At the end of Kaliyuga God will appear as a son of Vishnudasa in Sambala village. He is called Kalki as he tortures Kali. The name Kalki also means that he is of purnasukha and

pūrṇajñāna. He will ride on the horse, kill those who are against the supreme God.

Pūrṇaprajña also known as Anandatīrtha composed this work as per the orders of Śrī Vedavyāsa. He is the chief disciple. He has perfect knowledge of Veda, Pancharātra. Brahmasūtra, Upaniṣats, Itihāsapurāṇa. This work is nirṇāyaka while Mahabharata is nirṇeya. It is difficult to arrive at the correct purporte of Śāstra without reconciling seemingly conflicting statements. Brahmasutras are composed for this purpose. However, some commentators wrongly interpreted the very Brahmasutras. Harisarvotthama doctrines stated in them is ignored and Jivabrahmaikya is thrust on them. Anandatīrtha correctly interprets the Sutra, Upaniṣads and establishes Harisarvottamatva. He has composed this work to correctly bring out the purpose of the Mahabharata. He is the third incarnation of Mukhyaprāṇa. His three incarnatiuons viz. Hanuma, Bhīma and Madhva are mentioned in Veda. He carried the message of Śrī Rāma to Sītā in Hanuma incarnation. He destroyed the evil men in Bhīma incornation and he provided right knowledge through this work in the incarnation of Śrī Madhva.

Bhāgavata tātparya nirṇaya

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ತೇಜೋ ವಾರಿಮೃದಾಂ ಯಥಾ ವಿನಿಮಯೋ ಯತ್ರ ತ್ರಿಸರ್ಗೋ
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ಧಾಮ್ನಾ ಸ್ವೇನ ಸದಾ ನಿರಸ್ತಕುಹಕಂ ಸತ್ಯಂ ಪರಂ ಧೀಮಹಿ || ೧ ||

Bhāgavata tātparya nirṇaya

First & Second Skandha

Bhāgavata tātparya nirṇaya of Śrī Ānanda tīrtha (Śrī Madhvāchārya) is a critical exposition of Śrīmad Bhāgavata. Śrīmad Bhāgavata is quite distinct from Mahābhārata and Puranas in respect of its style, subject matter and the purpose. Its theme is to describe the different incarnations of the supreme God Nārāyaṇa, particularly the incarnation of Srikrishna.

In the course of this description discourses on philosophy, theology, ethics are introduced. The process of the creation of the universe is described. The entire universe is described as a visible form of the supreme God. Inculcation of devotion to the supreme God and detachment from all others is stressed. A noble code of conduct designated as Bhāgavata dharma is advocated all along. In the course of the narration of the main theme a number of episodes of sages, Kings and major devotees like Dhruva, Prahlada are introduced. The importance of noble life is highlighted by presenting the aggressive deeds of evil persons like Hiranyakasipu, Sisupala etc.

The style of Bhāgavata is not simple like that of Mahābhārata and Purāṇas. It is a scholastic style like later Mahākāvyas. The Bhāgavata tradition is a continuation of Pancharātra tradition. Hence, a number of technical terms of Pancharātra theology are introduced in Bhāgavata. The philosophy presented in upanisats and Brahmasūtra is also

incorporated in the course of developing its theme of the concept of Supreme God designated as Bhagavān. While selecting the episodes to demonstrate bhakti and vairāgya information from other purāṇas particularly from Harivamśa and Viṣṇupurāṇa is drawn. The first two skandhas establish a link between Mahābhārata and Bhāgavata. In this way Bhāgavata is a composition of multi dimension in respect of its source, theme, thought and purpose.

This is effectively stated by Śrī Madhvāchārya in the following verse:

अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ।
 गायत्रीभाष्यरूपोऽसौ वेदार्थपरिबृंहितः ॥
 पुराणानां साररूपः साक्षाद् भगवतोदितः ।
 द्वादशसस्कन्धसंयुक्तः शतविच्छेदसंयुतः ।
 ग्रन्थोऽष्टादशसाहस्रः श्रीमद्भागवताभिधः ॥

The very invocatory verse “जन्माद्यस्य यतः” etc., is an exposition of the first four sutras of brahmasūtras directly and the entire brahmasūtras by appropriate explanation. The teachings of brahmasūtra, particularly of sadhanadhaya and phaladhaya are incorporated in Bhāgavata verses all along.

There are a few situations wherein Mahabharata statements are not clear. There are differences in the narration of certain events. These are to be settled on the basis of the remarks in Bhāgavata. Thus Bhāgavata helps to clarify the statement in Mahābhārata. Śrī Madhvāchārya has written the digests of both these giving a critical exposition. The

importance of the Gāyathri hymn is explained in the very first verse of Bhāgavata. It is already stated above that many episodes of sages, kings, and incarnations of God described in other puranas are partially and fully incorporated in Bhāgavata and their philosophical, theological and moral implications are developed.

पुराणस्थानपान्थानामभाषात्रयवेदिनाम् ।

भवता सुसखा चक्रे श्रीभागवततात्पर्यनिर्णयः ॥

It is difficult for an average reader to grasp all these aspects by reading the text of Bhāgavata alone. Naturally very learned commentators have written commentaries on Bhāgavata to help such a reader. There were two commentaries composed by Chitsukha and Punyāranya before Śrī Madhvāchārya. These interpreted Bhāgavata to develop Advaita Philosophy Which is against the very spirit of Bhāgavata.

Out of eighteen thousand verses of Bhāgavata sixteen hundred verses only are selected for comments in this work. Such verses only that are significant from philosophical and theological point of view are selected for comment. These comments are of four types :

- i) The special meaning of certain important words are given.
- ii) The special point made by a word or phrase or the verse is explained.
- iii) The theological and philosophical doctrines are explained.
- iv) The expressions and phrases that are likely to be given advaita interpretation are examined and their correct import is explained.

In majority of cases all these points are supported quoting appropriate authorities. The remarks made are brief but the authorities quoted are long. Śrī Madhvāchārya quotes from three hundred and eight works, in his thirty seven works. Among these quotation from two hundred and twenty four works are given in Bhāgavata tātparya nirṇaya which has a rich reference to philosophical and theological doctrines.

The expressions and phrases that are likely to be given advaita interpretation are especially examined and correctly interpreted. In majority of cases an authority is quoted to support the meaning given and to substantiate the point made or the clarification given. Apart from quoting authority for these purposes, the authorities are also quoted giving full details of theological and philosophical issues. In respect of the rare meaning of the words laxicans are quoted. The remarks made on the points are brief but the authorities quoted are long. If one has a curiosity to find out the proportion of the commentator's remark and the authority quoted one can safely say only ten percent are commentators remarks and ninety percent are the authorities quoted. This is a special style of Śrī Madhvāchārya. In all his works he profusely quotes from 380 work in his 37 works. Among these his quotations in Bhāgavata tātparya nirṇaya are largest. Here, he quotes from 224 works.

In this volume, the text of Bhāgavata tātaparya nirṇaya of the first three skandhas is given. We will illustrate the above special features of Bhāgavata tātparya nirṇaya from this portion.

Meaning of the technical and rare word.

i) आत्ममायया स्वरूपभूतेच्छया (१-१८)

आत्ममायया सदसद्रूपया प्रकृत्या (१-३१)

In both these cases advaitins are likely to take these in the sense of अविद्या. However, the correct meaning of this expression is given above by Tātparya Nirṇaya

ii) पार्थिवं वपुः- पृथुशरीराविष्टं वपुः ।

This expression is likely to give an impression that God himself took a physical body when he appeared as king पृथु. Therefore, it is clarified that he entered into पृथु's body.

iii) समाधिना - समाधिभाषया । (1-5- 13)

The expression समाधि is ordinarily understood in the sense of concentration by yogic practice but here it has to be taken in the sense of समाधिभाषा.

iv) त्यागः- मिथ्याभिमानस्य वर्जनम् । (1-16-27)

The word त्याग ordinarily means giving up interest in the result withdrawing ownership, giving up self interest etc. Here, it has to be taken as avoiding false pride or false attachment

v) तीर्थानाम्- शास्त्राणाम् ।

The word तीर्थ ordinarily means a holy water place. Here it has to be taken in the sense of sastra.

vi) अंशांशतः- सामर्थ्यैकदेशेन ।

The word means a portion. It also means a power or capacity lent by a higher being. Such explanatory of important words are given all along.

Clarification of the implications of certain words, phrases and verses :

i) स्थित्यादये हरिविरिञ्चहरेति सञ्ज्ञाः । विष्णोरेव त्रिसञ्ज्ञाः (1-2-24)

The general impression that creation sustenance, and destruction are effected by Brahma, Vishnu and Śiva. However, these are effected by Viṣṇu only. He effects creation and destruction being present in Brahma and Śiva their form. This is clarified here by the remark विष्णोरेव त्रिसञ्ज्ञाः ।

ब्रह्मविष्ण्वीशरूपाणि त्रीणि विष्णोर्महात्मनः ।

ब्रह्मणि ब्रह्मरूपः स शिवरूपी शिवे स्थितः ।

पृथगेव स्थितो देवो विष्णुरूपो जनार्दनः ।

ii) तस्य पुत्रो महायोगी समदृक् निर्विकल्पकः ॥1-4-4॥

निर्विकल्पकः मदीयं तदीयमिति भेदमपहाय सर्वमीश्वराधीनमिति विज्ञाय स्थितः ।

The expression निर्विकल्पक is a technical word in the context of epistemology and yogic practice. However, here it is used in altogether a different sense appropriate to the present context.

ii) न यद्वचश्चित्रपदं हरेर्यशः जगत्पवित्रं न गृणीत कर्हिचित् ।

तद् वायसं तीर्थमुशन्ति मानसाः न यत्र हंसा न्यपतन् मिमङ्गया ॥

वायसतीर्थम् । वयोमात्रानुजीवि शास्त्रम् । तच्च शास्त्रं जीवनमात्राय भवति ।
न तु हरिज्ञानभक्त्याद्यर्थमित्यर्थः । (1-5-10)

The literal meaning of the expression वायसतीर्थ means a place of water wherein crow takes a dip. This meaning does not suit here. Therefore, a deeper meaning is assigned.

iv) द्वापरादौ-द्वापरे आदौ च कृष्णावतारापेक्षया

The expression द्वापरादौ gives the impression that the event of Śuka learning Bhāgavata from Śrī Vedavyāsa took place at the commencement of द्वापर । However, it should be taken in the sense that this even took before कृष्णावतार in द्वापर. This is clarified in Tātparyanirṇaya by the remark द्वापरे आदौ कृष्णावतारापेक्षया (II-1-8)

v) कालः-वायुः

The expression काल ordinarily means time. This meaning does not suit in the verse “न यत्र कालोऽनिमिषां परः” etc. अनिमिष i.e. not winking refers to the deities Chaturmukha brahma etc. cannot be considered as higher. Hence, it is interpreted as वायु i.e. मुख्यप्राण ।

This meaning is supported by quoting the authority.

हरिश्च प्रकृतिश्चैव ब्रह्मवायू तथैव च ।

सुपर्णशेषरुद्राश्च शक्रः सूर्ययमावपि ।

अग्निर्यमानुजश्चैव कालशब्देरिताः क्रमात् ॥

-इत्युद्दामसंहितायाम् । (II-2-18)

vi) गृहीतशक्तित्रितयाय

This expression refers to इच्छा-ज्ञान-क्रियाशक्ति of Supreme God. This does not refer to सत्त्व and तमस् as interpreted by other commentators.

इच्छा ज्ञानं क्रिया चेति नित्याः शक्तय ईशितुः ।

स्वरूपभूता अपि तु भेदवद्व्यावहारिकाः यय ॥

-इति प्रकाशसंहितायाम् ॥ II-4-12)

vii) विबुभूषुः-बहुधा बुभूषुः

This expression conveys that the Supreme God desired to assume many forms. It has to be made clear as to when he assumes and for what purpose. Tātparya nirṇaya clarifies this quoting an authority.

ईशो बह्वीः प्रजाः सृष्ट्वा तत्रैव बहुरूपताम् ।

तत्तन्नियामकतया प्राप्तुं कालाद्युपाददे ॥ (II-5-21)

viii) सदसत्त्वम्-व्यक्ताव्यक्तत्वम् ।

This expression should not be taken in the sense exists and does not exists but it should be taken in the sense of manifest and unmanifest. (II-5-22)

ix) सर्वं पुरुष एवेदम् ।

This expression does not convey the identify between the God and the world. It only conveys that the entire world is dependent upon the God.

सर्वं पुरुष एवेति भण्यतेऽभेदवर्जनात् ।

तदधीनं तु सत्तादि यतो ह्यस्य सदा भवेत् ।

-इति ब्रह्मतर्के (II-6-15)

x) अमृतं क्षेममभयं त्रिमूर्ध्नोऽधायि मूर्धसु ।

Here the expressions अमृत, क्षेम and अभय refer to अनन्तासन, वैकुण्ठ, नारायणपुर. Tātparyanirṇaya gives these details quoting an authority.

त्रिमूर्धा सन् हरिर्धत्ते द्युत्रयं मूर्धभिः त्रिभिः ।

अनन्तासनवैकुण्ठनारायणपुराणि तु ॥ इति मात्स्ये । (II-6-19)

3. The expressions and phrases that are prone to advaita interpretation :

I. विशोको ब्रह्मसम्पत्त्या सञ्छिन्नद्वैतसंशयः ।

लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः (I-15-3)

ब्रह्मसम्पत्तिः - भगवदवगति :

The expression ब्रह्मसम्पत्तिः gives an impression that the attainment of identity is conveyed here. But really speaking the obtaining of the knowledge of Brahman is conveyed here. This is made clear by explaining the meaning of the word सम्पत्ति as अवगति i.e., comprehension

सञ्छिन्नद्वैतसंशयः

भगवन्तं विनान्यत्र प्रवृत्त्यादिप्रकाशनं द्वैतदृष्टिः ।

तां द्वैतदृष्टिं मे देव छिन्दि ज्ञानवरासिना । इति ब्राह्मे

तदेव सञ्छिन्नद्वैतसंशयत्वम् ।



Taking interest in other than the supreme God is द्वैतदृष्टि
The अपरोक्षज्ञानिन् Will not have such द्वैतदृष्टि.

- II. नान्यत् भगवतः किञ्चिद् भाव्यं सदसदात्मकम् (II-6-32)
 सदिति व्यक्तमुद्दिष्टमसदव्यक्तमुच्यते ।
 गम्यागम्यस्वरूपत्वात् तत्सत्तादिहीरः यतः ।
 अतस्तस्मादन्यदेव ह्यनन्य उच्यते । इति च ब्रह्मतर्के

The phrase नान्यत् भगवतः किञ्चित् gives an impression that all other entities other than Brahman are denied. The expression सदसदात्मकम् appears to be contradictory. The latter impression is first removed by explaining terms सत् and असत् as व्यक्त and अव्यक्त. Then the impression of identity is cleared by pointing out that because the very existence of both सत् And असत् are dependent upon God these are stated as if these are identical with him though these are distinct.

- III. सर्वं पुरुष एवेदं भूतं भव्यं भवच्च यत्
 तेनेदमावृतं विश्वं वितस्तिमधितिष्ठता ॥ (II-6-15)

This verse gives an impression that the identify between पुरुष and the whole विश्व is mentioned here. But what is really mentioned is that the existence of the whole universe is dependent upon him.

सर्वं पुरुष एवेति भण्यते भेदवर्जनात् ।
 तदधीनं तु सत्तादि यतो ह्यस्य सदा भवेत् ॥

Such clarification of the verses that are prone to convey advaita are made in several other contexts.

4. Reconciliation of the statements between Mahābhārata and Bhāgavata and also in different places within Bhāgavata

I. The episode of Aśvatthāma killing Draupadi's children and he being chased by Bhima and Arjuna is described in different ways in Mahābhārata and Bhāgavata. The important differences are as under :

- I. In Mahābhārata Brahmāstra is thrown at Bhimesana while in Bhāgavata it is thrown at Arjuna.
- II. Both in Mahābhārata and Bhāgavata it is Arjuna who throws Brahmāstra at Aśvatthāma.
- III. In Mahābhārata Vedavyāsa interferes and ask both Arjuna and Asvatthāma to withdraw brahmastra. In Bhāgavata Vedavyāsa does not figure in this context.
- IV. In Bhāgavata Arjuna removes the gem from the heat of Aśvatthāma and gives it to Draupadi while in Mahābhārata Vedavyāsa ask Aśvatthāma to hand it wover to Bhīma and Bhīma gives it to Draupadi.

The difference in the two versions is not denied item by item but it is pointed out that Bhāgavata version a dream version while Mahābhārata version is real happening. This is indicated in Bhagavata tatparya nirṇaya by a single remark स्वप्नोऽयम् . While in Mahābhārata tātparya nirṇaya it is specifically stated as dream version and both versions are fully narrated. (28-190-192).

II. In the verse अज्ञातशत्रुः कृतमैत्रो etc., it is stated that Dharmaraja who went to see Dhritarāstra, Gāndhari and Kunti as per his usual practice in the forest he did not see them. However, as per Mahābhārata narration of event they

had already died. Thereafter, the question of seeing them does not arise. This inconsistency is avoided by the remark तस्य मनसि तेषां विपद्भावा बभूव. Even after their death he used to go to the place in the forest where they used to stay and mentally feel their presence. Some how on this particular day their death came to his mind and he was not able to mentally envisage their presence.

III. In the verse इत्युक्तो धर्मराजेन (I-12-12) Vidura is stated to have reported all about his teertha yātra excepting the destruction of Yādava race. However, the destruction of yadava race had not taken place. This inconsistency is solved by the remark यदुकुलक्षयमेष्यत्. Vidura had already come to know from Uddhava the future event of the destruction of yadava race. Śrī Kṛṣṇa himself had told Uddhava. Therefore, we have to understand it not taking it as a past event but as that of a future event known to him.

The same fact is mentioned under III-1-2 as सुहृद्विनष्टिं यदुकुलक्षयमेष्याम्। Here the following verse is quoted in support of it

विदुरस्तु प्रभासस्थः शापं संक्षेपतोऽश्रुणोत् ।
बहूनां विस्तरात् पश्चादुद्धवादद्यमुनामनु । इति स्कान्दे ।

5. The authorities quoted to substantiate the philosophical and theological concepts and doctrines.

Throughout Bhāgavata tātparya nirṇaya the authorities quoted. A good portion of the text is covered by these

authorities only. We will notice some of them to give an idea of their nature and purpose

- I. तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।
आजातशत्रवः शान्ताः साधवः साधुभूषणाः । (I-1-2)
- II. धर्मपुष्पस्त्वर्थपत्रः कामपल्लवसंयुतः ।
महामोक्षफलो वृक्षो वेदोऽयं समुदीरितः (I-1-3) -ब्रह्माण्डे
- III. इच्छाशक्तिः ज्ञानशक्तिः क्रियशक्तिरिति त्रिधा ।
शक्तिशक्तिमतोश्चापि न भेदः कश्चनेष्यते ॥ (I-1-18)
-विष्णुसंहितायाम्
- IV. न तस्य प्राकृता मूर्तिः मांसमेदोस्थिसम्बवा
न योगित्वादीश्वरत्वात् सत्यरूपाच्युतो हरिः (I-3-3)
- V. अवताराः हि असंख्येयाः हरेः सत्त्वनिधेर्द्विजाः ।
यथा विदासिनः कुल्याः सरसः स्युः सहस्रशः (I-3-26)
- VI. यथैकस्तु बहून् सुप्तानसुप्तः पश्यति प्रभुः ।
एवमीशो बहून् जीवानज्ञान् पश्यति नित्यदृक् (II-2-7)
-व्योमसंहितायाम्
- VII. दक्षिणा पिङ्गलाः सर्वाः इडा वामाः प्रकीर्तिताः ।
नाड्योऽथ मध्यमाः प्रोक्ताः सुषुम्ना वेदपारगैः (II-2-27)
-भागवततन्त्रे
- VIII. स्वरूपांशो विभिन्नांश इति द्वेधांश इष्यते ।
अनन्तासनवैकुण्ठपद्मनाभाः स्वयं हरिः ।
जीवा इमे विभिन्नांशाः धर्माधर्मादि संयुताः (II-6-18)

These quotations give an idea of the theme and purpose of quoting these authorities. These quotations show a deep understanding of the doctrines and concepts of theology and physiology. Bhāgavata tātparya nirṇaya gives a deep insight into the theme and detailed events of Bhāgavata. It is hoped that this brief introduction will enkindle interest in the study of Bhāgavata through this valuable work and utilize it for a deeper understanding of Bhāgavata.

Third Skandha

1. Meaning of the technical and rare words.

(1) पद्मः—ब्रह्मा (III-1-26)

The word पद्म is used in the sense of Chaturmuṣa Brahṁā.

(2) आकृतिम्—पृथिवीम् ।

शरीरमाकृतिर्देहः कुः पृथ्वी च मही तथा'' इत्यभिधानम् । (III-4-10)

The word आकृति means the earth. The statement

हरिरपि तत्याज आकृतिं त्र्यधीराः

means the god left the earth. It does not mean that the god left his body.

(3) आत्मनां विभुर्जीवाधिपः The lord of the Jīvas. (III-6-1)

(4) आत्मशक्तिः प्रकृतिः (III-7-7)

(5) अज्ञान - Night; ज्ञान - The day.

“अज्ञानं तु निशा प्रोक्ता दिवा ज्ञानमुदीर्यते” (III-10-10)

- (6) अनिमित्तस्य – ब्रह्मार्पणबुद्ध्या कृतस्य ।

“अः इति ब्रह्म” इति श्रुतेः ॥ (III-11-9)

The word अनिमित्त conveys the meaning the action performed with the thought of offering it to the God.

- (7) क्रतुभिः – स्वप्नज्ञाभिः । (III-12-15)

The word क्रतु means thought.

- (8) साङ्ख्यं – right knowledge.

Yoga - The means to acquire the right knowledge.

‘सम्यग् ज्ञानं तु साङ्ख्यं स्यात् तदर्थो योग उच्यते’ (III-25-19)

- (9) त्रिवृत - The God

‘वेदेर्वृतत्वाद् भगवास्त्रिवृदित्युच्यते बुधेः’ इति च ॥ (III-25-33)

The god is called त्रिवृत as he is conveyed by the three vedas.

- (10) पराभिधानेन परमात्मेच्छया । (III-27-7)

The word पराभिधान means the will of the Supreme God.

2. The authorities quoted to substantiate the philosophical and theological concepts and doctrines

- (1) ‘न देहयोगो हि जनिर्विष्णोर्व्यक्तिर्जनिः स्मृता’ इत्याग्रेये । (III-1-44)

The birth of the god is of the nature of his manifestation. But not he is taking a body.

- (2) ‘हरिः कर्ताऽप्यकर्तेति फलाभावेन भण्यते’ इति च । (III-1-44)

Though the god is agent for all activities. He is stated as not an agent since the result of the activity does not relate to him.

- (3) जीवदूयसमायोगाद्धिरण्यकमुखाः परे ।
भक्तिदूषयुताश्च स्युर्गतिस्तेषां यथा निजम् ॥
- (4) सर्वथा भक्तितो मुक्तिर्दोषात् तम उदीरितम् ।
नियमस्त्वनयोर्नित्यं मोहायान्यवचो भवेत् इति ब्रह्मवैवर्ते । (III-2-24)
Hiranyakaśipu etc., have two jivas in them. Hence, they have both the devotion and enimity.
One will attain the liberation only by devotion but not by the enimity.
- (5) “केवलं भगवज्ज्ञानं साङ्ख्यमिदं विधीयते” इत्याग्रये (III-3-29)
The exclusive knowledge of the Supreme God is known as sāmkhya.
- (6) “भारतात्राधिकं विष्णोर्महिमावाचकं क्वचित् ।
भारतात्र विशागय भारतात्र विमुक्तये” इति पाद्मे । (III-5-12)
There is no other work than Mahābhārata that described the glory of the God, that enables to develop the detachment and that leads to liberation.
- (7) कालमायां तलिङ्गिनः – तन्विमित्तशरीराः । हिरण्यगर्भस्यैव
कालाभिमानी जीवाभिमानीनि द्विविधं रूपम् ।
“कालजीवाभिमानी रूपदून्द्वी चतुर्मुखः” इति पाद्मे । (III-6-16)
हिरण्यगर्भ has two forms (1) कालाभिमानी (2) जीवाभिमानी.
- (8) “आद्यो अवतारो विष्णोस्तु पुरुषो नाम कीर्तितः ।
असृजत् स महत्तत्त्वं स एवण्डं समाविरात् ।
स ब्रह्मणो हृदिस्थत्वाद् हृदयं चेति कीर्त्यते” इति च । (III-7-8)

The first incarnation of Viṣṇu is Puruṣa. He created Mahat tatva and entered into brahmāṇḍa. This brahmāṇḍa is called Hṛdaya and it is on the hṛdaya of the God.

- (9) देशतः कालतः यो साव वस्तातः स्वतोन्यतः ।

अविलुप्तावबोधत्मा संयुज्येता कथम् ॥ (III-8-5)

The God has cognition at all times, in all places and about all objects. Hence, he cannot be affected by the association of प्रकृति.

- 10) अलुप्तबोधरूपत्वात् नासौ प्राकृतदेऽवान् । न च सृष्ट्यादिकं भ्रान्तिः भ्रान्तिवादाहिदानवाः । अतो भ्रान्त्यादिसम्बन्धो नास्य कवचनविद्यते ।

The God has no prakṛta body as he is never without cognition. He has no illusion. Those who talk of illusion are evil persons. (III-8-12)

- 11) सृष्ट्वाऽग्रे महदादीनि सविकाराण्यनुक्रमात् ।

तेभ्यो विराजमद्भृत्य तमनुप्राविराद् विभुः ।

विराजं ब्रह्माणम् ।

“ब्रह्माणं प्राविराद् विष्णुः सहस्राक्षः सहस्रपात्” इति ब्राह्मे ।

“अनुप्रविश्य ब्रह्माणं प्राणं दराविधं तथा ।

इन्द्रियाणीन्द्रियार्थाश्च वर्णक्षेवासृजद् हरिः” इति गारुडे ॥

(III-8-21)

At the commencement of creation God created mahattatva etc. Then he created virāt i.e. chaturmukha brahma. Then entering into him. He created ten types of prāṇa, senses, the objects and varṇas.

- 12) यत्तद् दिव्यं हरे रूपं क्षीरसागरमध्यगम् ।
 सज्ज्ञानानन्दैकमात्रं च न ततः परमं क्वचित् ।
 अनादिनित्यदव्यक्तात् तस्मात् जज्ञे चतुर्मुखः ॥ इत्यध्यात्मे ।

(III-10-2,3)

The form of the Supreme God present at the centre of milk ocean is of the nature of Jñāna and Ānanda i.e. eternal and invisible. From this Chaturmukhabrahma arises.

- 13) “ईशस्य पूर्णताज्ञानं विष्णोरन्यस्य चेशता ।
 भेदस्तस्यावतारेषु जीवस्येरात्वमेव च ॥
 तथा जीवत्वमीशस्य जडाभेदस्तयोरपि ।
 भेदमोह इति प्रोक्तः स सदा न हरो क्वचित् ।
 अन्येषां तत्प्रसादेन शनेर्याति सतामपि ॥” इति स्कान्दे ।

(III-10-14)

Considering the god as a finite being and considering some one else than Viṣṇu as Supreme. Considering the incarnations of God is distinct from each other. Considering God himself a Jīva. Considering Jīva and god as not distinct from Jaḍa are termed as भेदमोह i.e. different forms of ignorance.

- 14) यथेदानीं तथा चाग्रे पश्चादत्येतदीदृशम् ।
 सर्गो नवविधस्तस्य प्राकृतो वे कृतश्च यः ।
 सृष्टिश्च प्रलयश्चैव संसारो मुक्तिरेव च ।
 देवा ऋषिप्रभृतयो लोका भूरादयस्तथा ।
 अनाद्यनन्तकालीनाः सर्वदेकप्रकारतः ।

जगत्प्रवहः सत्योऽयं नैव मिथ्या कथञ्चन ।

ये त्वेतदन्यथा ब्रूयुः सर्वहन्तार एव ते ॥ (III-11-13)

The creation, sustenance, the destruction, the transmigration, the liberation, the deities, the sages, bhuḥ etc lokas are forever. This is a continuous flow. These were in the past, these are in the present, and these will be in the future. All this is real. Nothing is illusory.

15) “अन्तर्भक्ता बहिः क्रुद्धा हिरण्याद्या हरिं प्रति ।

सर्वक्रुद्धाः शम्बशद्या अन्तः क्रोधवशास्तथा ॥” इति च ।

(III-17-26)

Hiranyakaśipu etc show their younger to god only out side but in their heart they are devoted to the God. While śambara etc are angry with the god even at their heart.

16) “सृष्टो लये तारतम्यं देवानां ज्ञायते स्फुटम् ।

तारतम्यपरिज्ञाने महातात्पर्यष्यते ।

अतस्तदूहरास्तूक्तमन्यच्चैतत्प्रकाशकम् ॥” इति वामने ।(III-21-12)

There is the hierarchy of the deities both at the time of their creation and their absorption. Comprehending this hierarchy is an important doctrine. Therefore it is frequently mentioned in the scripture.

17) “स्वयम्भुवो मनुक्षैव पृथुश्चैवार्जुनावपि ।

बह्वरोषविषा रुद्र इन्द्र ऋष्यादयस्तथा ।

विष्णवावेरायुताः सर्वे नतु विष्णुस्वरूपकाः ॥” (III-30-28)

The animals and trees also have Jivas during transmigration they go on changing their form. While in the liberated state they are constant. The sentient liberated are superior to those of non-sentient. Among the sentient liberated men are superior to the other sentient beings. The liberated brahmaṇas are superior to the other liberated men.

19) i) आद्यस्तु महतः सर्गो गुणवैषम्यमात्मनः ।

द्वितीयस्त्वहमस्तत्र द्रव्यज्ञानक्रियादयः ॥ (III-11-14)

ii) भूतसर्गस्तृतीयस्तु तन्मात्राद्रव्यराक्तिमान् ।

चतुर्थ एन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः ।

वैकारिको देवसर्गः पञ्चमो यन्मयं मनः ॥ (III-11-15)

iii) षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतः प्रभोः ।

षडिमे प्राकृताः सर्गो वैकृतानपि मे शृणु ॥ (III-11-17)

iv) “अव्यक्ताद्याः प्रकृत्यन्ताः सर्वाः प्रकृतयः स्मृताः ।

तदुपादानकः सर्गः प्राकृतः परिपठ्यते ॥

अण्डं विकृतं ज्ञेयं तज्ज्वो वैकृत उच्यते ।

पञ्चपर्वा त्वविद्या तु भूतेभ्यो हरिणा पुरा ॥

उद्धृत्य ब्रह्मणि क्षिप्ता सा पुनस्तेन निस्सृता ।

तत्स्रष्टृत्वज्ञापनाय तस्मात् सा प्राकृता मता ॥” इति च ।

(III-11-17)

सप्तमो मुखयसर्गस्तु षड्विधस्तभ्युषां च यः ॥ (III-11-18)

वनस्पत्योषधिलता त्वक्सारो वीरुधो द्रुमाः ॥ (III-11-19)

तिरश्चामष्टमः सर्गः सोऽष्टविराद्विधो मतः । (III-11-20)

Eight types of creations are described in the above verses.

- i) The creation of mahattattva by the disturbance of the balance of the three guṇas.
- ii) The creation of ahaṁkāra tattva.
At this stage substance, cognition, activity are bifurcated.
- iii) The creation of elements.
- iv) The creation of senses.
- v) The creation of the deities.
- vi) The creation of tamas. These six are prakṛta creations. The creation of brahmāṇḍa is vikṛta creation. The avidya of five aspects was also created by the god and it was handed over to Chaturmukha Brahma.
- vii) The creation of six types of non-sentient objects is seventh creation.
- viii) The creation of birds his eighth creation.

These quotations give an idea of the theme and the purpose of quoting these authorities. These enrich understanding of the doctrines and concepts of theology and physiology. Bhāgavata tātparya nirṇaya gives a deep insight into the theme and detailed events of Bhāgavata. It is hoped that this brief introduction will enkindle interest to go through this valuable work and utilize it for the understanding of Bhāgavata.

Fourth Skandha

The 4th skandha contains the episodes of the incarnation of Dattātreyā, Dakṣa's sacrifice, Dhruva, king Vena and his misrule, the episode of king Prithu, Prachetasa and Puranjana.

We will illustrate the special points made in Bhāgavata Tātparyā Nirṇaya from the fourth Skandha.

1. The meaning of technical and rare words.

i) यज्ञः—इन्द्रः,

यज्ञो यज्ञ पतिस्त्विन्द्रो पुरुषुतः इत्यभिधानम् । (IV-7-7)

The word Yajña is interpreted as Indra here. In R̥gveda also the word Yajña is used in the sense of Indra in a few places.

ii) अपृथग्दर्शनम् — यथार्थज्ञानम् —

मिथ्याज्ञानं पृथग्ज्ञानमिति वेदविदो विदुः ।

यथैवार्थस्तथा ज्ञानं सम्यग्दृष्टिरुदीर्यते ॥

विष्णवधीना जगत्सत्ता प्रतीतिश्चेष्टितं गतिः

इति यन्नियतं ज्ञानमपृथग्दर्शनं स्मृतम् इति गारुडे । (IV-7-46)

iii) मायया — विष्णवधीन बन्धकशक्त्या

विष्णुमाया हरेरिच्छा बन्धशक्तिश्च तद्वशा । (IV-7-49)

The word माया means the will of the God and also his power to bind.

iv) पदार्थभेदग्रहः — पदार्थ विशेषज्ञः

भेदोऽन्तरं विशेषश्च सूक्ष्मेक्षश्चाभिधीयते । इति तत्त्वनिर्णयि । (IV-8-31)

The expression पदार्थभेदग्रह is used in the sense of a person who knows the distinct nature of the object concerned.

v) एकात्मा – हरिः

एकात्मा हरिरुद्दिष्टः प्रधानत्वात् समस्ततः । (IV-21-29)

The Supreme is called as एकात्मा in the sense that he is Supreme to all.

vi) चेतना – बहुस्मरणशक्तिः

बहुस्मरणशक्तिस्तु चेतनेत्युच्यते बुधैः । (IV-22-30)

The deep memory is called चेतना ।

vii) रात्रिः अज्ञानम्, दिवा – सम्यग्ज्ञानम्

रात्रि ज्ञानं समुद्दिष्टं सम्यग् ज्ञानं दिवा स्मृतम् इति शब्दनिर्णये ।

(IV-22-30)

The night is ignorance and the day is right knowledge.

viii) त्यक्तवैदिकः – वेदं विनापि अनुभवेन जानन्

केवलं वेदशब्देन जानन् वैदिक उच्यते ।

वेदं विनाप्यनुभवाज्ज्ञानन् त्यक्तवैदिकः ॥ इति षाड्गुण्ये । (IV-29-49)

Those who acquire knowledge through the veda only are called Vaidikas but those who acquire the same by direct experience are called tyakta vaidikas.

ix) पुरञ्जनः – जीवः

पुरेष्वञ्जनाज्जीवः पुरञ्जन इतीरितः । (IV-30-3)

x) यज्ञो ब्रह्म – विष्णुवाख्यं ब्रह्म । (IV-30-20)

xi) निर्वाणसुखम् – अशरीरसुखम् ।

2. Explanation of the special point made by a word, phrase and verse.

i) गिरिः प्राणः समुद्दिष्टः तत् सुता वेदवाक्स्मृता ।

पुष्पं स्वर्गादयः प्रोक्ताः फलं मोक्ष उदाहृतम् ॥ इति वामने । (IV-2-26)

This is a special explanation of the Bhāgavata verse “गिरिः सुतायाः पुष्पिण्याः” etc. Here, the word गिरि is taken in the sense of मुख्यप्राण, गिरिसुता in the sense of veda. The स्वर्ग and मोक्ष are stated as flower and fruit.

ii) पूर्वसृष्टान् – पूर्वसिद्धान्

पूर्वसृष्टान् रथावृत्त्या स्थूलान् चक्रे प्रियव्रतः ।

समुद्रान् तेन तत्कर्तेत्याहुरेनं प्रियव्रतम् । इति गारुडे । (IV-1-31)

Bhāgavata appears to state that Priyavrata caused seven oceans and seven Islands by the movement of his chariot. This is against the known tradition. Hence, it is clarified here that these were already there and Priyavrata made them more effective.

iii) परिहासप्रलापादिषु अनर्था वाग् भवेत् कचित् इति शब्दनिर्णये ।

The statement made while crying, joking and with anger should not be taken in its literal sense. It is only an expression of emotion.

3. Proper interpretation of the expressions and phrases that give an impression of advaita approach.

i) अहं भवान् नचान्यस्त्वं त्वमेवाहं विचक्ष्व भोः ।

न नौ पश्यन्ति कवयः छिद्रं जातुमनागपि ॥ (IV-28-62)

This verse appears to state the identity between the God and the Jivas. However, the Tātparya nirṇaya explains its correct import as

जीवसत्ताप्रदत्वाच्च सदृशत्वाच्च केशवः ।
कथ्यते तदभेदेन नतु जीवस्वरूपतः ॥ (IV-28-62)

God gives the very existence of Jiva. Jiva is similar to God. Keeping these two points in mind the identity between these two is stated. It should not be understood as the identity of the very nature of these two.

ii) आत्मैकभावेन भजध्वमद्धा । (IV-31-18)

This gives an impression that आत्मैक्य doctrine is stated here. Tātparyanirṇaya explains its correct import as under.

पूर्णो विष्णुः स एवैकः इति भावो य ईरितः ।
आत्मैकभाव इति तं विदुर्ब्रह्मात्मदर्शिनः ॥

4. Explanation of the theological and philosophical doctrines :

i) ब्रह्मस्थश्चैव रुद्रस्थः स्वयञ्चापि हरिः प्रभुः
प्रजान् त्रिपुरुषसमां यच्छत्वित्यत्रिरैच्छत
तस्मात् स ब्रह्मरुद्राभ्यां सह विष्णुर्जगत्पतिः
आगत्य त्रिमूर्त्यंशान् पुत्रान् प्रादात् जनार्दनः । (IV-1-20)

Here it is stated that the Supreme God Viṣṇu appeared before the sage Atri in the form of Chaturmukha Brahma and Rudra being present in them and in his own form separately. Sage Atri had appealed to the Supreme God to bestow a son for

him similar to him. The Supreme God who had appeared in three forms bestowed on him three sons viz., Soma, Datta and Dūrvāsa in whom the Brahma, Viṣṇu and Śaṅkara were present respectively. The purpose of appearing in three forms was to bestow three sons to sage Atri. It should be noted here that in the case of Brahma it is not the presence by Amṣa but it is mere presence, since Brahma has no incarnation.

सोमोऽभूत ब्रह्मणोऽंशेन दत्तो विष्णोस्तु योगवित् ।
 दुर्वासाः शङ्करस्यांशो निबोधाङ्गिरसः प्रजाः ॥
 ब्रह्मणो नावतारोस्ति सन्निधानन्तु केवलम् ॥ (IV-1-33)

- ii) नरे विष्णुः समाविष्टः स्वयं नारायणो हरिः ।
 अर्जुनेच नरावेशः कृष्णो नारायणः स्वयम् ॥ (IV-1-49)

Here, it is made clear that, in the case of Nara and Nārāyaṇa, there is only the presence of Viṣṇu and Nara while Nārāyaṇa is Viṣṇu himself. Consequently there is only Naraveśa in Arjuna while Kṛṣṇa is Nārāyaṇa himself.

- iii) ये ज्ञानविषयाः शापाः मुक्तिगाश्चाधिकारिणाम् ।
 कादाचित्कास्ते भवन्ति नैव ते सार्वकालिकाः ।
 तेषां ज्ञानस्य मुक्तेश्च तारतम्यस्य चैव हि ।
 भगवन्नियतत्वात्तु शापादिर्नात्र कारणम् । इति वाराहे । (IV-3-23)

The curse inflicted on the persons eligible for liberation, in respect of their knowledge and salvation give only temporary set back. These cannot totally affect. Their knowledge and liberation are ultimately under the control of God.

- iv) उत्पत्तिर्हरिरूपाणां व्यक्तिरेव न संशयः ।

The birth of the God is of the nature of manifestation.

v) भुङ्क्ते यज्ञभुजोदेवानाविश्य पुरुषोत्तमः । (IV-8-27)

The Supreme God receives the offerings at the sacrifice being present into the respective deities.

vi) यज्ञो यज्ञपुमांश्चैव यज्ञेशो यज्ञभावनः ।
यज्ञभुक्वेति पञ्चात्मा यज्ञेष्विज्यो हरिः स्वयम् । (IV-8-41)

The five ways of worshipping the Supreme God at the sacrifice are stated here.

vii) सर्वशब्दाभिधेयत्वं सर्पान्तर्यामिकत्वतः
न तु सर्वस्वरूपत्वात् सर्वभिन्नो यतो हरिः । (IV-8-45)

The God is stated as सर्व as he is सर्वान्तर्यामिन्, but not in the sense that he is identical with all.

viii) अन्तर्यामिस्वरूपेण ब्रह्मरुद्राद्यभिन्नता
न तु जीवस्वरूपेण जीवा भिन्नाः यतो हरेः । (IV-8-64)

The Supreme God is stated as one with Brahma and Rudra in the sense that he is अन्तर्यामिन् in them but not in the sense that he is identical with them.

ix) पश्यमानोपि तु हरिं न तु वेत्तिकथञ्चन ।
वेत्ति किञ्चित् प्रसादेन हरेरेव गुरोस्तथा इति ब्रह्मतर्के । (IV-10-23)

Here the importance of God's grace is stressed.

x) शिशुमारो ध्रुवश्चैव संस्थितौ यत्पुरे सदा ।
तत् पश्यन्ति नयान्त्यन्ये लोकं यान्ति सुरान् विना ।

Here, it is stated that the liberated will only see Dhruva and

Śimṣumāra. They will not be able to go to these places. The gods only can go to these places.

xi) त्र्यंशो वेनः समुद्दिष्टः सत्त्वांशः पृथुतामगात्
रजोऽंशश्च दिवं यातो निषादस्तामसोऽभवत्
स्वयं वेनः चतुर्थस्तु महातमसि पातितः ॥ इति कौर्मै । (IV-14-47)

xii) जीवोपाधिर्द्विधा प्रोक्तः स्वरूपं बाह्यमेव च ।
बाह्योपाधिर्लयंयाति मुक्तावन्यत तु स्थितिः ।
सर्वोपाधिविनाशो हि प्रतिबिम्बः कथं भवेत् । (IV-22-26)

The two उपाधि of जीव viz. बाह्योपाधि and स्वरूपोपाधि are stated. The बाह्योपाधि is eliminated at the time of liberation. The other continues.

xiii) ब्रह्मण्यनन्ते गरुडे रुद्रे कामे शचीपतौ
अनिरुद्धे मनौचैव प्रथौ च कृतवीर्यजे
नारदे चैवमाद्येषु विशेषात् सन्निधिहरेः
सुदर्शनादिष्वस्त्रेषु तथा सन्निहितो हरिः ।

Here, the persons in whom the God is specially present are mentioned.

xiv) ऋजवो नाम ये देवाः योग्याः ब्रह्मपदस्य तु ।
त एव शतजन्मानि विशेषोपासका हरेः
प्राप्य ब्रह्मपदं पश्चात् श्रियं प्राप्यानुमोदिताः
तथा ततो हरिं यान्ति वसन्ति हरिसन्निधौ ॥ (IV-24-29)

The Rijus are stated to perform devotion during hundred births. They attain the states of Brahma. Then, they remain in the presence of the Supreme God with the consent of Goddess Lakshmi.

xv) क्षणार्धेनापि तुल्ये न स्वर्ग्यं नापुनर्भवम् ।

भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥ (IV-24-59)

Neither svarga nor salvation can be compared with the association of the devotees of the Supreme God even for a fraction of a moment.

xvi) स्वप्नो यतो न स्वतन्त्रः तत्र ततद्दर्शकः परः ।

जीवादन्यस्तु विज्ञेयः स विष्णुस्वधार्यताम् । इति वाराहे । (IV-28-40)

The Jiva does not get dream independently. It is provided by God.

भक्तिः कृष्णो दया जीवेष्वकुण्ठज्ञानमात्मनि ।

यदि स्यादात्मनो भूयादपवर्गस्तु ससंसृतेः ॥ (IV-29-82)

Here, the devotion to God, the knowledge of God and compassion for all are stated the sure means of salvation.

xvii) द्वात्रिंशल्लक्षणैर्युक्तः तीक्ष्णदंष्ट्रश्च सौम्यदृक् ।

घोररूक् चेति पुरुषः स सर्वज्ञ उदाहृतः । इत्यध्यात्मे ।

षण्णवत्यङ्गुलो यस्तु न्यग्रोधपरिमणकः ।

सप्तपादः चतुर्हस्तः स देवैरपि पूज्येत ॥ इति वायुप्रोके ।

न्यग्रोधमण्डलो व्यामो बाहू न्यग्रोध उच्यते । इति च ।

बाहुद्वयं न्यग्रोध उच्यते नतु बटः । (IV-5-12)

In these verses the characteristic of a perfect person are described.

Reference to ऋषभ's episode, अर्हन् and पौण्ड्रकवासुदेव ।

(IV-6-12)

xix) प्रियव्रतो गयश्चैव कर्मदेवसमो गुणैः । इति षाड्गुण्ये (IV-15-7)

xx) वाराहे वामपादन्तु तदन्येषु तु दक्षिणम् ।

पादं कल्पेषु भगवानुज्जाहार त्रिविक्रमः । (IV-17-1)

Trivikrama lifted the left foot in वाराहकल्प and the right foot in other कल्पs.

xxi) क्रियार्थैः यज्ञार्थैः रन्द्रादिनामभिरिरितात्मने । (IV-8-36)

xxii) द्रव्येशः शङ्करः प्रोक्तः क्रियेशः गरुडः स्मृतः ।

करणेशस्तथा ब्रह्मा वायुराधारपः स्मृतः ॥ इति ब्राह्मे । (IV-8-37)

Fifth & Sixth Skandha

We will illustrate the special points made in Bhāgavata Tātparya Nirṇaya from the Fifth Skandha contains the episodes of King Priyavṛta, Rṣabha, Bharata and a detailed description of Bhūmaṇḍala, particularly, Jambudvīpa and Bharatavarṣa. There is a charming description of mountains, rivers, natural gardens, trees and Islands.

The sun, moon, stars and planets are described. There is also the discription of Netherlands and the hells.

The Sixth Skandha gives the story of Ajamiḷa, the birth of Vṛtrāsura, preparation of Vajrāyudha, the story of Chitraketu who was born as Vṛtrāsura later and the birth of Maruts.

1) The meaning of technical and rare words

1) निरीहा— not taking any interest in the धर्मs of others and interest in his own धर्म.

- i) निरीहा आत्मनो विहितं कर्म वर्जयित्वाऽन्यकर्मणः कामस्य च परित्यागो निरीहेत्याहुः सत्यसंहिता । (V-5-10)

2) नाभिः – The word नाभि is also a name of the God in the sense that he is सर्वाश्रय.

नाभिरित्यथ नाम स्याद् हरेः सर्वाश्रयो यतः । –कौर्मै (V-5-27)

3) विविक्तदृष्टिः – Realising that all sentient and non sentient are distinct from the God who is present in all these.

विविक्तदृष्टिः जीवानां धिष्यतया भेददृष्टिः ।

यो हरेश्चैव जीवानां भेदवक्ता हरेः प्रियः । (V-5-26)

4) अभिमानाभासेन अभितो ज्ञानप्रकाशेन (V-6-7)

The expression अभिमानाभासेन means 'with the enlightened mind that could see all around' within ब्रह्माण्ड and also outside ब्रह्मणाण्ड.

This is the discription of the mind of ऋषभदेव who was free from जडदेह.

5) क्षितिः – आश्रयत्वात् क्षितिरिति निर्वचने क्षितिशब्दोपि तस्मिन्नेव ।
(V-12-8)

The word क्षिति conveys आश्रय. The God is आश्रय for all. Therefore, the word क्षिति conveys God.

6) त्रिनयनो नृसिंहादिरूपी

विष्णोः नृसिंहनामानि त्रिनेत्रोग्रादिकानितु ।

–शब्दनिर्ये (VI-9-33)

त्रिनेत्र, उग्र etc. are the names of नृसिंह.

7) अयं देहः ज्ञानद्रव्यक्रियात्मकः

द्रव्यात्मकः स्थूलदेहः क्रिया कर्मेन्द्रियाणि च
ज्ञानेन्द्रियाणि च मनो ज्ञानात्मकमुदाहृतम् ।

—ब्रह्मवैवर्ते (VI-15-29)

Here the body is stated to be ज्ञानद्रव्यक्रियात्मक. In this phrase द्रव्य refers to the physical body. क्रिया refers to कर्मेन्द्रियs and ज्ञान refers to ज्ञानेन्द्रियs.

8) केवलो हरिः — कैवल्यस्वभावः

ब्रह्मेशानादिभिः देवैः यत् प्राप्तुं नैव शक्यते ।

तद्यत् स्वभावः कैवल्यं स भगवान् केवलो हरिः । (VI-15-36)

god is stated to be केवल as he has कैवल्य nature. The nature of कैवल्य is that which cannot be attained even by Chaturmukhabrahma etc.

8) मायामात्राणि — प्रकृति निर्मितानि (VI-16-54)

एवं जागरणादीनि जीवस्थानानि चात्मनः ।

मायामात्राणि विज्ञाय तद्रष्टारं परं स्मरेत्

Waking, dream and deep sleep states of man are caused by God through the प्रकृति. The word माया refers to प्रकृति.

2) Some important references

1) पूर्वसृष्टान् रथावृत्त्या स्थूलान् चक्रे प्रियव्रतः ।

समुद्रान् तेन तत्कर्तेत्याहुरेनं प्रियव्रतम् ॥ —गारुडे (V-1-31)

The seven oceans and seven hills were already created in पाद्मकल्प. Priyavrata brodened them in वराहकल्प. Keeping this in mind it is stated that he created them.

2) एकदा तु कांकट कर्नाटकात् दक्षिणकर्नाटकान् देशान् यदृच्छया उपगतः । (V-6-8)

Here, there is a reference to कर्नाटक. The region below the river भीमरथी is referred to as दक्षिणकर्नाटक and above it as कांकट कर्नाटक.

3) नूनं स्वार्थपरोलोकः न वेद परसंकटम्
यदि वेद न याचेत नेति नाह यदीश्वरः । (VI-10-6)

Self centred persons will not realise the difficulties of others. If they knew there would not have been any need to beg them. They would not deny the help.

4) परिहास विकल्पादिषु अनर्थावाग् भवेत् कचित् ।

While joking or crying words are uttered without intending their meaning.

3) Authorities quoted to explain the philosophical and theological concepts

1) विहितो यस्य यो धर्मो विष्णुना प्रभविष्णुना
तेन मुक्तिर्भवेत् तस्य तं गुरुर्वेद सर्ववित्

—प्रवृत्तसंहिता (V-1-19)

One has to perform the आश्रमधर्म prescribed for him by God. This will enable him to attain the liberation. His preceptor will inform him his आश्रमधर्म taking into account his capacity.

- 2) दुष्टानां मोहनार्थाय यज्ञ इन्द्रपदेस्थितः
पस्पर्ध वृषभेणैव स्वरूपेण हरिः स्वयम् ॥ -वाराहे (V-4-3)

Indra stopped the rain in the country of ऋषभ. But ऋषभ managed to have it with his power.

Both यज्ञ नामक इन्द्र and ऋषभ were the incarnations of Viṣṇu. Therefore this competing was intended to mislead the ignorant.

- 3) सर्वस्मादुत्तमो विष्णुरिति ज्ञानमुदाहृतम् ।
प्रति जीवं येन मुक्तिः तद्विज्ञानमुदाहृतम् । (V-5-13)

The knowledge that Viṣṇu is supreme is ज्ञान. That knowledge by which a जीव attains liberation is विज्ञान i.e. knowledge about particular attribute of God.

- 4) ब्रह्मणोऽन्यस्य नो पूर्णा दद्यात् भक्तिं जनार्दनः
मुक्तिं ददाति सर्वेषामुच्चानां कोह्यधीशता (V-6-19)

Chaturmukha brahma will have highest bhakti. The others will have bhakti and liberation as per their innate capacity.

- 5) अतः सर्वाश्रयश्चैव गोप्ता च हरिरीश्वरः ।
सर्वशब्दाभिधेयश्च शब्दवृत्तेर्हि कारणम् ।
सर्वान्तरे सर्वबहिरेक एव जनार्दनः । (V-12-11)

God is the abode for all. Protector of all. He is conveyed by all words.

- 6) यथा भागवतेतूक्तं भौवनं कोशलक्षणम् ।
तस्याविरोधतो योज्यं सर्वग्रन्थान्तरस्थितम् । (V-16-1)

The लोकs within ब्रह्माण्ड are described in different ways in different पुराणs. The extent and the order of the seven seas and seven Islands is described differently. However the description of these in Bhāgavata is authentic. The others should be reconciled with it.

7) प्रियव्रतो गयश्चैव कर्मदेवसमौ गुणैः (V-15-7)

Priyavrata and Gaya are on par with कर्मदेव.

8) अनन्तान्तःस्थितो विष्णुः अनन्तश्च सहामुना ।
पूज्यते गिरिशेनेश इलावृतगतेनतु । (V-17-16)

In इलावृतखण्ड शिव worships संकर्षण present in शेष and also worships शेष.

9) वाराहे वामपादं तु तदन्येषु तु दक्षिणम् ।
पादं कल्पेषु भगवानुज्जहार त्रिविक्रमः । (V-17-1)

God त्रिविक्रम lifts above his left foot in वराहकल्प and the right foot in other कल्पs.

10) स्पर्धन्त इव देवास्तु हरिणा यत्रकुत्रचित्
हरेरेवाज्ञया क्वपि दैत्यावेशादथापि वा ॥ (V-18-27)

The other deities sometimes compete with the Supreme God. They do so by the order of the God or from the influence of असुर.

11) सर्वान्तर्यामिकत्वात् सर्वनामाहरिः स्वयम् ।
न तु सर्वस्वरूपत्वात् रूपत्वमुपचारतः (V-18-32)

God Hari is conveyed by the name सर्व as he is present in all. But he is not identical with all. The expression जगद्रूप should be understand in this sense.

- 12) सूर्यसोमाग्नि वारीशविधातृषु यथाक्रमम् ।
 लक्षादि द्वीपसंस्थासु स्थितं हरिमुपासते । (V-20-33)

The Supreme God is worshiped as present in the deities in the Islands as stated bellow.

- i) लक्षद्वीप in सूर्य
- ii) शाल्मलीद्वीप in चन्द्र
- iii) कुशद्वीप in अग्नि
- iv) कौश्वद्वीप in जल
- v) शाकद्वीप in वायु
- vi) पुष्करद्वीप in ब्रह्मा

- 13) i) वेदप्रणिहितो धर्मः अधर्मः तद्विपर्ययः ।
 वेदा नारायणः साक्षात् स्वयं भूरिति शुश्रुम ।
 ii) वेदानां प्रथमो वक्ता हरिरेव यतो विभुः ।
 अतो विष्णवत्मका वेदा इत्याहुर्वेदवादिनः ।

—शब्दनिर्णय (VI-1-1)

Whatever is enjoined by Veda that is धर्म and whatever is prohibited by Veda that is अधर्म.

The God taught veda first. Hence, these are stated to be नारायण himself.

14) यथा कन्थपटाः सूत्रे ओताः प्रोताश्च संस्थिताः ।

एवं विष्णाविदं विश्वं ओतं प्रोतं च संस्थितम् ॥ (VI-3-12)

Just as a cloth is woven into thread, the world is woven into God.

15) इच्छादित्वेन त्रिविधा विमलाद्यास्तु शक्तयः ।

विष्णोः स्वरूपभूतायाः ताभ्यः सन्नामिकाः परा ।

—तन्त्रनिर्णये (VI-4-27)

There are nine powers viz. विमला, उत्कर्षिणी, ज्ञाना, क्रिया, योगा, प्रह्वी, सत्त्या, ईशाना, प्रह्वी. Each of these have three forms viz. इच्छाविमला, ज्ञानविमला, क्रियाविमला. The God has those three fold nine powers.

16) दशेन्द्रियाणि च मनोबुद्धिप्राणप्रधानंकाः

चतुर्दशैषां परमः पाञ्चदशो हरिः स्मृतः ।

—तन्त्रनिर्णये (VI-4-27)

There are fourteen तत्त्व, viz. दशेन्द्रिय, मनस्, बुद्धि, महत्तत्त्व and अव्यक्त. The God is different and superior to all these.

17) सदसन्नियामकतया सदसद्रूप उच्यते । (VI-8-31)

The expression सदसत्, refer to कार्य and कारण and also व्यक्त and अव्यक्त. God is नियामक for these. Therefore, he is described as सदसत्.

18) गुरुशिष्ययोरयोग्यत्वात् गुरुवृत्तेरपूर्तिः ।

अप्रसादाद् गुरोर्विद्या न यथोक्तफलप्रदा ।

विद्याः कर्माणि च सदा गुरोः प्रोक्ताः फलप्रदाः । (VI-8-33)

Either गुरु or शिष्य is not of good conduct, or गुरु is not properly served or गुरु does not bless the शिष्य, then, the विद्या will not lead to proper result. The knowledge and conduct will be beneficial only when गुरु blessess.

19) अज्ञानं तु चतुर्वारं द्विवारं भयमेव च

शोकोपि तावान् नान्यत्र कदाचित् ब्रह्मणो भवेत् ।

—ब्रह्मतर्क (VI-9-23)

Chaturmukha brahma will have i) fear once, ii) ignorance four times and iii) grief once.

i) At the commencement of creation ब्रह्मा was sitting alone in the lotus. In the absence of the second a little fear affected him.

ii) When he was sitting in the lotus i) he did not know who he was, ii) he also did not know who created the lotus (iii) what he should do now iv) he also did not know as to how to worship God.

He has grief once only when there was a little delay in achieving his wish.

20) देवलोकात् पितृलोकात् निरयाच्च यत्परम् ।

तिसृभ्यः परमं स्थानं वैष्णवं विदुषां गतिः ।-माहात्म्ये (VI-9-31)

Viṣṇuloka is higher than देवलोक. पितृलोक and नरक. ज्ञानिन् only attain the विष्णुलोक.

21) विष्णोः प्रियं कामयन्ति देवा नाप्रियं क्वचित् ।

यद्यप्रियं कामयन्ति न रातीशो प्रियो हि सः ।

—तन्त्रभागवते (VI-9-40)

The deities desire for those things that please the Supreme God. If they desire something that does not please God, he will not grant it. Like a physician he will grant only such a thing that will do good for them.

- 22) समर्था अपि याचन्ते देवा मुन्यादिकान् क्वचित् ।
आज्ञयैव हरेः तेषां यशोऽर्थमपि नान्यथा (VI-9-41)

Though the deities are superior to sages, they ask them to give something as per the order of the God or to bring fame to them.

- 23) नवकोट्यस्तु देवानां ऋषयः शतकोटयः
नारायणायनाः सर्वे ये केचित् तत्परायणाः ।
—तन्त्रभागवते (VI-14-5,19)

Nine crores of deities and hundred crores of sages are devoted to the Supreme God Nārāyaṇas. Some of these such as Chaturmukha brahma are antaranga bhakta.

- 24) हरिस्तु सर्वभूतानि तदन्तर्याम्यपेक्षया
तिङ् पदानि तु सर्वाणि सुप्पदानि तथैव च
तस्मिन्नेव प्रवर्तन्ते मुख्यवृत्त्या विशेषतः । (VI-16-51)

The God is present in all. In view of this all verbs and nouns convey him only.

- 25) i) अशक्ता अपि शक्तानां शक्ताः शापादिषु स्फुटम् ।
तथाप्यशक्तैः विहिताः शापाद्याः शक्तिमत्सु तु
अत्यल्पाश्चाल्पकालाश्च न सम्यक् प्रभवन्ति च

- ii) उत्तमेषु कृताः शापाः कर्तृणां पापपुण्ययोः ।
निःशेषेण निहन्तारः तदनुग्रहमन्तरा
- iii) सदारयोः ब्रह्मविष्णोः वराः शापादयोऽखिलाः
तदन्वेन कृताः सर्वे निष्फला एव निश्चयात् ।

Persons of lessor capacity may curse the Superior. However, its effect will be very little and for very short time. The curse given to Superior will reduce the पुण्य of the giver. The curse given to Lord Viṣṇu and his wife and Chaturmukha brahma and his wife will not be effective.

Seventh, Eighth & Ninth Skandha

This volume contains three skandhas viz. 7th, 8th and 9th. The theme of 7th Skandha is the description of the incarnation of Narasimha. Śrī Narasimha took his incarnation to protect Prahlāda from the harassment of his father Hiranyakaśipu. His elder brother, Hiranyākṣa was killed by Śrī Viṣṇu by incarnation of Varāha. This enraged Hiranyakaśipu to retaliate against the deities and their lord Viṣṇu. Hiranyakaśipu undertake severe penance for a long time. His body was covered by the anthill and creepers. Caturmukha Brahma appeared before him and suggested to Hiranyakaśipu that he may ask for any boon. Hiranyakaśipu asked a boon to grant him the protection. He should not be killed neither during day nor during night, neither outside nor inside; neither on the earth nor over the sky; neither by men nor by animals. He should not be killed by weapons.

नान्तर्बहिर्दिवा नक्तमन्यस्मादपि चायुधैः ।
न भूमौ नाम्बरे मृत्युर्न नरैर्न मृगैरपि ॥

Brahma granted this boon. Obtaining this boon Hiranyakaśipu became arrogant and aggressive. He conquered the three worlds, occupied the throne of Indra. He asked sacrificers to offer homa for his sake. The earth was forced to yield the crops without cultivation. The ocean offered the gems voluntarily. The trees yielded the flowers out of season. Everyone was afraid of him. In this way for a long time he ruled aggressively. He had four sons, Prahlaḍa, Anuḥlaḍa, Suhlāda and Hlāda. Among these Prahlaḍa had great qualities. He had spontaneous devotion to the supreme god. Hiranyakaśipu appointed Caṇḍāmalaha, the son of Śukracārya to educate Prahlaḍa and the other demon boys. When Hiranyakaśipu asked his son Prahlaḍa about the progress of education he said, he learnt devotion to the Supreme God and rejected the teachings of his teacher about Rājadharmā etc. Hiranyakaśipu was very angry with it. He harassed Prahlaḍa in many ways. In spite of this, Prahlaḍa continued to teach devotion to the Supreme God to his classmates. He said, the Supreme God is eternal, imperishable, pure. He is the support for all. He does not undergo any change. He alone knows himself fully. He is everywhere.

आत्मा नित्योऽव्ययः शुद्धः एकः क्षेत्रज्ञः आश्रयः ।
अविक्रियः स्वहृक् वश्यो व्यापकोऽसङ्ख्यज्ञानावृतः ॥

Just as a goldsmith discovers the gold from the rock the devotees should discover god within their body by yogic practice. Hiranyakaśipu retorted that if the Lord of the World,

as described by you, is a person other than me is everywhere as you contend. Show him to me in this pole. I will cut his head. On his challenge for Hiranyakaśipu the supreme god appeared from the pole in the form that was neither that of a man nor that of an animal. He appeared to prove the words of his devotee Prahlāda and also to establish that he is everywhere.

सत्यं विधातुं निजभृत्यभाषितं व्याप्तिं च भूतेष्वखिलेषु चात्मनः ।

अदृश्यतात्यद्भुतरूपमुद्वहन् स्तम्भे सभायां न मृगं न मानुषम् ॥

(भा. VII.8.14)

He tore Hiranyakaśipu into pieces. By the force employed by Narasimha the ocean, moved, the mountains severed and the sky was full of his lustre.

शैलाः समुत्पेतुमुष्य रंहसा तत्तेजसा खं ककुभो विरेजिरे ।

ततस्सभायामुपविष्टमुत्तमे नृपासते सम्भृततेजसं विभुम् ॥ (VII.8.34)

Śrī Narasimha was so furious that the deities and the sages were not able to calm him. They requested goddess Lakṣmī to calm him. However, she asked Prahlāda himself who appeared to Śrī Narasimha to be calm.

The destruction of three cities built by the divine architect Maya for the Demons

After narrating the episode of Prahlāda, Nārada narrates the event of the destruction of the three cities built by the divine architect Maya. When the diaties defeated the demons they approached Maya to help them. He built three cities of gold, silver and iron. There were invisible very strong and could move wherever the demons wanted to move. The demons started

attacking the deities sitting in the cities. The deities approached Rudra to help them. He destroyed the demons with the Pāśupata bow. Maya took pity on them; put their bones together in the lake of nectar constructed by him and served their life. Rudra was unhappy as his purpose of destroying demons was defeated. Then the supreme god Viṣṇu took the form of a cow and made Caturmukha Brahma the calf. He sucked the nectar from the lake and made it dry. This took away all the strength of the demons. Then he provided the weapons made from Dharma, Jñāna, Virakti, tapas, vidyā and kriyā to Rudra. Armed with these Rudra destroyed the three cities and restored peace.

In cantos 11 to 15 Varnāśrama dharma is described in detail. Śrīdharmas are separately described.

The themes of the VIII Skandha are Gajendramokṣa, Samudramathana and Vāmana avatāra.

Gajendra Mokṣa

As a preliminary to the description of Gajendra Mokṣa Bhāgavata graphically describes trikūṭa Mountain. In this mountain there existed many areas of forest, many kinds of animals, many valleys, many lakes surrounded by trees, the birds providing sweet songs. A garden called ṛtumāna was provided for the sports of divine women.

Once a large elephant accompanied by a group of young elephants arrived at the lake. As it was very thirsty it rushed into the lake and rolled in the water. At that lake there was a strong shark. This shark caught hold of the leg of the elephant. They fought for a thousand years, but still the elephant was not able to

be free from the shark. The elephant recollected the knowledge of its previous birth and prayed the supreme god to release it from the shark. The supreme god arrived at the lake and cut the shark with his sharp Sudarśana. Bhāgavata gives the background of the previous birth of the shark and the elephant. The shark was a Gandharva by name Hu Hu. He was sporting in a lake assuming the form of a shark. The sage Devala arrived at the lake for a bath. He dragged him. The sage was upset and cursed him to be permanently a shark. The Hu Hu Gandharva appealed to the sage to pardon him. Then the sage said, you will be free from the shark's farm when a Gajendra arrives at the lake. Accordingly his original form was now restored.

The Gajendra was king Indradyumna of Pāṇḍya country. He was intensely worshipping god Viṣṇu. When he was engaged in worshipping God the sage Agastya arrived. Indradyumna did not take notice of him. The sage cursed him to be born as an elephant as he is arrogant like an elephant. Now he is freed because of devotion to God Viṣṇu in the previous birth.

Samudra Mathana

As a preliminary to narrate Samudra Mathana, Bhāgavata states that there was a fierce battle the deities and demons. The deities were defeated. There was a reason for it. Indra who ruled at Svarga became arrogant as he enjoyed all luxuries. Once he was riding on his elephant sage Dūrvāsa who was returning from Kailāsa after offering oblation to Śiva gave a garland of flowers to Indra. Which was given to him by Śiva. Indra careless threw it on the ground with disrespect. It was crushed by the foot of the elephant. Dūrvāsa was upset by it. He cursed Indra to lose his kingdom and along with his associates. This was

responsible for the defeat of all other deities at the hands of demons. The deities suffered for a long time. Then the approached Brahma to help them. Brahma and other deities offered prayers to the Supreme God. The Supreme God asked them to make peace with the demons and undertake Samudramathana to become strong. When some great thing has to achieved one has to make peace even with the enemies.

He instructed them to put all kinds of herbs, creepers, plant into Kṣīrasāgara make the Mandāraparvata the churning rod, Vāsuki, the churning rope and churn the Kṣīrasāgara. He assured his support. He also instructed then whatever demands the demons make concede it to them. The demons work hard but you will get the result. The deities lead by Indra appealed to Balichakravarti to be the leader of the demons. The demons agreed to participate in Samudramanthana. They started churning the ocean with all the force. The poison hālāhala arose. It was imposible to bear with it. Therefore the deities and demons appealed to Mahādeva to save them from the poison. Lord Śiva took pity on them, and took poison on his hand with the consent of Pārvatī. He sipped it. A dark mark remained on his neck to demonstrate to the people the need of helping people in difficulties even if it amounts to taking poison.

The deities and demons confirmed to churn the ocean. Kāmadhenu cow arose. She was taken by the sages. Then Uccaiśravas horse come out. It was taken by Balicakravarti. Next Airāvata elephant arose. Indra took it. Then Kaustubha guru came out. It was taken by Viṣṇu himself. Next Kalpavṛkṣa arose. This was kept by the deities for themselves.

After all these smaller items were churned out goddess Mahālakṣmī emerged. The deities, sages and all others were wonder struck. Goddess Lakṣmi took a garland in her hand and looked around for a suitable groom for her though she knew very well Viṣṇu was alone suitable for her. She pretended to make a search for a spouse. She went round and found that everyone has some or other draw back. Viṣṇu has no such draw backs. Hence goddess Lakṣmi chose him as her spouse. The churning of the ocean continued. Dhanvantari arose with a vessel filled with nectar. The demons forcibly snatched it. However they started fighting among themselves to drink it. The deities became depressed and appealed to God to help them. To help the deities Viṣṇu took the form of Mohini, beautiful women. The demons were captivated by her. They offered her to distribute the nectar. Among the deities and demons. Mohini asked the deities and demons to observe fast for a day and made them sit in two different lines. She started serving the nectar to the deities. A demon Svabhānu somehow managed to join the line of deities. The sun and moon pointed it out. The god cut his head. The head survived as there was nectar in it. The rest of the body fell.

As the demons did not get nectar, they started a fierce battle with the deities. This battle was led by Balicakravarti on behalf of the demons, Indra on behalf of deities. Namuci was killed by Vajrāyudha, Bali and other demons were also killed. However on the advice of Brahma their life was revived. After Balicakravarti's life was revived the Brāhmaṇas of Bhṛgu clan asked him to perform Viśvajit sacrifice. After performing it he proceeded to Indra's capital city accompanied by a large army of demons. Indra was worried. He asked his preceptor.

He told him that Bali has become very strong. He cannot be countered without the help of the Supreme god. The time is not ripe for it now. You better leave svarga for some time and wait for appropriate time. Accordingly Indra went out of Svarga along with other deities.

Incarnation of Vāmana

When Indra and other deities left svarga, their mother Diti was very unhappy. She asked her husband for a solution for her children's difficulties. Kaśyapa advised her to perform Payovṛta. Diti performed it with great devotion and offered prayer to Vasudeva. The supreme god appeared before her and promised that he would take the four of her son and free the deities from their miserable position. In due course Diti became pregnant. The Supreme God appeared taking the form of a child soon. He grew into a boy of five years. The sages performed his Upanayanam. He proceeded to the place wherein Balicakravarti was performing sacrifice. He was received with war well came by the Balicakravarti and Bhṛgu were impressed with his personality. Balicakravarti asked him to ask for any gifts. Vāmana appreciated the offer of Balicakravarti. Vāmana asked the gift of three steps of places.

Bali said it was not proper for ask for such a small place. Vānara said one should have faith : He who has no restraint will not be satisfied. Hence I asked for three steps only. While Balichakravarti proceed for giving the gift, Vānara started growing. He grew to such an extent that the entire world was absorbed in it. It was his Viśvarūpa. Vāmana occupied the entire earth with one step and streched to the other to antarikṣa. As Balicakravarti was not able to provide place for the 3rd step he

was tied by Varuṇa pāśa. He offered his head for the third step – Balicakravarthi's wife Vindhyāvali, his grand father Prahlaḍa and Caturmukha Brahma to relieve his pāśa. The Supreme God asked Balicakravarti to go to Sutala. He asked Prahlaḍa also to remain with him. He said he himself also will be at the gate of Balicakravarti holding the gadā.

वत्स प्रह्लाद भद्रं ते प्रयाहि सुतलातलम् ।
नित्यं द्रष्टासि मां तत्र गदापाणिमवस्थितम् ॥

After this Matsyāvatāra is described.

Ninth Skandha

The birth of Ilā and Sudyumna

The Vaivasvata Manu had no children for a long time. His family preceptor Vasiṣṭha advised him to perform Maitravaruṇa sacrifice. While he was performing it, his wife Śraddhādevi appealed to the sacrificial fire to give a female child for her. Accordingly a female child was born. Vaivasvata was very unhappy. He appealed to God. The God converted the female child Ilā into a male child. He was named Sudyumna. This Sudyumna grew into a young man and proceeded for hunting. He entered into the private forest of Śiva and Pārvati. He became a woman, those who accompanied him also became women. There is a back ground for it. Once Śiva and Pārvati were sporting in this area of their private forest. Some sages unexpectedly came Pārvati felt embarrassed. The sages moved on to Nārāyaṇāśrama. However Śiva introduced safeguard. He

made it a condition that men who enter into this one will be converted into women. Young Sudyumna was victim of it. He appealed to his family preceptor Vasiṣṭha who appealed to Supreme God himself. He said : Sudyumna will be a male for a month and female for the next month. He will be male and female by rotation.

The Episode of Cyavana and Sukanyā

Śaryati had a daughter Sukanyā. Once Śaryati went to the forest around the āśrama of sage Cyavana. His daughter Sukanyā accompanied him. She saw a huge ant hill. In the two holes of it light was flashing. She became curious and put a thorn into the hole. Blood started coming. She was frightened and quietly left the place. This anthill had growth around the body of sage Cyavana who was performing penance for long. The shining flashes of two holes were the flashes of his eye. When Śaryati came to know this event he appealed to cyavana to pardon her. Cyavana said, 'in his old age he needs someone to take care of him and Sukanya may be given to him in marriage. Śaryati agreed and arranged the marriage and left Sukanyā with Cyavana. Sukanya served him devotedly. Cyavana felt guilty for making a young woman suffer with an old man.

Incidentally Aśvini deities arrived at Cyavana's āśrama. Cyavana told him in problem. Aśvini deities took pity on him. They put all kinds of medicinal herbs in the nearly pond and took a dip along with him. The three become young and handsome. It was difficult for Sukanyā to identify her husband Aśvini deities helped her in identifying Cyavana.

Śaryāti came to Cyavana's āśrama to see his daughter. He was very happy to see his son-in-law as young. Śaryāti had three sons. Utthāna, Āvarta and Bhurisenā. Ānārtha got a son Revata. He built a city Kuśasthali under this sea. This became Dvāraka later. He got a daughter Revati. He gave her in marriage to Balarāma of Yadu family.

The episode of Ambariṣa

Nābhāga's son was Ambariṣa. He ruled over the vast kingdom consisting of 7 islands. He was a great devotee of God. He used to perform large number of sacrifices. The deities and sages used to be personally present at his sacrifices. He undertook dvādaśī vrata for one full year. This involved the fast on ekādaśī and only one meal on dvādaśī morning. He observed this for one full year. On Kārtika bright half dvādaśī he planned to complete dvādaśī vrata. He had invited a large number of Brāhmaṇas. Sage Dūrvāsa was arrived. At that time and went to take his bath. He did not return in time. The dvādaśī tithi was to be over within few seconds. Ambariṣa sipped water by way of Pāraṇa in order to observe the Pāraṇa before dvādaśī is over.

Dūrvāsa arrived after a few seconds. Finding that Ambariṣa had already completed Pāraṇa without waiting for him. He lost his temper and took an evil power from the matter hair. The evil spirit created by Dūrvāsa tried to attack Ambariṣa. He remained unmoved, the Sudarśana provided by Viṣṇu to guard him, cut the evil spirit and rusted towards Dūrvāsa. He started running to save himself. He wondered all over the world. He went to Brahma and Śaṅkara. They advised him to seek the help of Viṣṇu. He went to Vaikunṭha. Viṣṇu told him to seek the help of

Ambariṣa himself. Dūrvāsa fell at the feet of Ambariṣa. He prayed Viṣṇu to withdraw the Sudarśana Cakra.

After this Bhāgavata described the episode of Saubhari, the episodes of Triśanku and Hariścandra. The episode of Sāgara and Bhagiratha and gives the brief summary of the Rāmāyaṇa and the episode of Rantideva.

We will illustrate the special points made in Bhāgavata tātparyanirṇaya from the above skandhas.

Bhāgavata tātparyanirṇaya VII, VIII and IXth Skandha

1. The meaning of the technical and rare words

परः कविः – बृहस्पतिः ।

2. In the phrase परे कवौ the word कविः means Bṛhaspati. Ordinarily the word कवि is used in the sense of Śukrācārya. However, here the adjective परः makes it clear that Bṛhaspati is referred to here. The word कवि also refers to Chaturmukha Brahma, but he is also not to be taken. (VII.11.28)
3. बुद्धि is interpreted as jīva in some instances बुद्धेः जीवस्य – सत्त्वबुद्ध्यादिशब्दैस्तु जीवोऽपि कचिदीर्यते ॥ 7.7
4. स्वराट् means Indra, Indra who is a deity on the path of arcirādi is called svarāt. (7.7.16)
5. लिङ्गं – Manas etc. sixteen kalas that form liṅga śarīra of jīva. For such jīva Brahman himself an abode.

धत्तेऽसावात्मनो लिङ्गम् । जीव मन आदीनां आधारं ब्रह्म । (VII.2)

6. सप्ततन्तून् – सप्तकृतून् The word तन्तून् means कृतून् i.e. sacrifice. (VII.3.31)

सप्ततन्तुर्मखोऽध्वरः । (हलायुधकोशः)

7. त्रिवृत् – त्रिगुणात्मिकप्रकृतिः । (VII.3)

8. अनीहा – Undertaking something without any strain is anihā. अप्रयत्नेन करणं अनीहा प्रोच्यते बुधैः इति च । (VII.7.49)

9. अच्युतां च्युतिवर्जनम् । (VII.7.56)

The word acyuta means 'without cyuti i.e. fall' such state in aberration which does not involve any return to Samsāra.

10. The लिङ्गं conveys the Svarupa of the jiva. It also conveys the meaning jnapaka i.e. indicator.

लिङ्गं स्वरूपमुद्दिष्टं लिङ्गं ज्ञापकमेव च । इति शब्दनिर्णये ।

2. Explanation of special points made by a word, phrase or verse

- (i) सर्वभूतात्मभूतं (७.१.४४) devoted to the supreme god who is present in all.

3. Explanation of the theological and philosophy doctrines.

- (i) दधिस्थ घृतवत् काष्ठे वह्निवच्च जनार्दनः ।
देहेन्द्रियासु जीवेभ्यो विविच्य ज्ञायते न तु ॥ इति च ।

(Bhaviṣyatpurāṇa quoted under 1.9)

Like the butter in the curds and the fire in fire wood, the god cannot be comprehended as distinct from the body the senses and the jīvas.

- (ii) जन्माद्याः षडिमे भावा दृष्टा देहस्य नात्मनः ।
फलानामिव वृक्षस्य कालेनेश्वरमूर्तिना ॥

Birth etc. the six states belong to the body but not to Ātman, like fruits of a tree. These are provided by the god. (Tātparyanirṇaya VII.1.18)

- (iii) मागधाद्या यथा नित्यं द्वेषादाग्रहिणो हरौ ।
न तथाऽऽग्रहिणो भक्ता ऋते ब्रह्माणमव्ययम् ॥ इति हरिवंशौ VII.1.
Śiśupāla etc. hate the Supreme God persistently while the devotees are not devoted persisting.

- (iv) यथाऽनलो दारुषु भिन्न ईयते ।
यथानिलो देहगतः पृथक् स्थितः ।
यथा नभः सर्वगतं न सज्जते
तथा गुणैः सर्वगुणाश्रयः परः ॥ (VII.2.43)

Just as the fire present in the firewood is distinct, the air present in the body is distinct, the sky present everywhere is not connected with anything, in the same way the Supreme God who is the support of all qualities is distinct from the drawbacks of Jīva and body.

- (v) अन्येषां हरिसाम्यं तु किञ्चित् साम्यमुदीरितम् ।
सम्यक् साम्यं तु मत्स्यादेरिति शास्त्रस्य निर्णयः ॥ VII.4.35

When similarity with the Supreme God is stated for others it has to be taken in the sense of limited similarity,

while the similarity of Matsya etc., incarnations of gods is full similarity. (Skandapurāṇa)

(vi) भक्तिर्ज्ञानं विरक्तिश्च नवकः श्रवणादिकः ।

धर्मो भागवतः प्रोक्तस्तद्भक्तेषु तथा नव ॥ इति तन्त्रसारे । (VII.10)

Bhakti, Jñāna, Virakti, Śravaṇa etc. nine constitute Bhāgavata dharma. The devotees of Supreme God will have all there nine.

(vii) श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः ।

सेवेज्यावनतिः सख्यं दास्यमात्मसमर्पणम् ॥ (VII.12.11)

Listening to the glory of the god, singing it, remembering the way in which great devotees remember, service, worship, humility, friendship, dedication and surrendering oneself completely at the feet of god, these constitute Bhāgavata dharma.

(viii) यस्मिन्निदं चतश्चेदं येनेदं य इदं स्वयम् ।

योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयंभुवम् ॥ (VIII.3.3)

He in whom the whole world gets dissolved, from whom it arises and by whose direction it undertakes all activities, who provides the very existence of the universe, who is independent and who is superior to liberated and unliberated jīvas, I prostrate at the feet of such a Supreme God.

(ix) अमृतस्य पूर्णकलशं बिभ्रद् बलयभूषितः ।

स वै भगवतः साक्षाद् विष्णोरंशांशसम्भवः ॥ ८.८.३३

धन्वन्तरिरिति ख्यात आयुर्वेदहगिज्यभाक् ।

तमालोक्यासुराः सर्वे कलशं चामृताहतम् ॥ ८.८.३४

Dhanvantari who initiated Āyurveda Science and who is an anīśa of the Supreme God Viṣṇu arose from the ocean at the time of Samudramathana, i.e. Churning of the ocean, holding a pot filled with amṛta i.e. nectar. On seeing it the demons snatched away the pot filled with nectar.

(x) यदा देवेषु वेदेषु गोषु विप्रेषु साधुषु ।

धर्मे मयि च विद्वेषः स वा आशु विनश्यति ॥ ७.४.२८

When a person have the deities, vedas, the cows, the Brāhmaṇas, the noble persons, the Dharma, and then he will perish immediately.

(xi) निर्वैराय प्रशान्ताय प्रशान्ताय स्वसुताय महात्मने ।

प्रह्लादाय यदा द्रुह्येद्धनिष्येऽपि वरोर्जितम् ॥ ७.४.२९

As Hiranyakaśipu hates Prahlāda who does not hate him, who is of very peaceful nature and his own son I will kill him though he is supported by Brahma's boon.

(xii) ऋते तु तात्त्विकान् देवान् नारदादीस्तथैव च ।

प्रह्लादादुत्तमः कोनु विष्णुभक्तौ जगत्त्रये ॥ स्कन्ध ७.१०

Excepting the tāttvika deities and Nārada etc. sages there is no other person superior to Prahlāda in the whole world in respect of Viṣṇubhakti.

(xiii) अग्नौ गुरावात्मनि च सर्वभूतेष्वधोक्षजम् ।

भूतैः स्वधामभिः पश्येदप्रविष्टं प्रविष्टवत् ॥ ७.१३.१५

The Supreme God Adhokṣaja is present in fire, in teacher in all beings, as His abode. In a way he has entered into there and also not entered. In each of there the god is

present in certain forms. Keeping this in mind it is stated that he enters. The supreme god is everywhere. From this point of view he has not entered in any particular being.

(xiv) अन्तर्हिरण्यकादीनां भक्तिरस्त्येव केशवे ।

असुरावेशतस्त्वन्यान् हरिस्तोतुन् द्विषन्ति च ॥ पाद्मे.७.२

Hiraṇyakaśipu etc. have bhakti within their heart. However because of asurāveśa they hate those who praise the god.

(xv) कर्तृकर्मक्रियादीनां सत्तावृत्तिस्तथैव च ।

विष्ण्वधीनं यतः सर्वं सर्वरूपस्तदुच्यते ॥ इति ब्रह्मतर्के VII.9.20

The agency, the action, the activity, the very existence are under the control of Viṣṇu. In view of this Viṣṇu is called Sarvarūpa.

(xvi) केवलानुभवानन्दस्वरूपः परमेश्वरः ।

माययाऽनाहितैश्वर्यं ईड्यते गुणसर्गया ॥ (VII.6.29)

The true nature of Supreme God is jñāna and Ānanda. However, Prakṛti consisting of three guṇas conceals its true nature.

(xvii) अकामो धर्मकामो वा मोक्षकामोऽपि यो भवेत् ।

अथवा सर्वकामो यः स विष्णुं पुरुषं यजेत् ॥ VII.7

One should worship Viṣṇu preferably without any expectation of result or to serve the purpose of dharma or mokṣa or even for all this.

(xviii) ब्रह्मादिस्थावरान्तेषु न विशेषो हरेः क्वचित् ।

व्यक्तिमात्रविशेषेण तारतम्यं वदन्ति च ॥ VII.15.40

There is no difference of the presence of Viṣṇu from Brahma to jaḍa objects. However, there is gradation in respect of only manifestation.

(xix) नाप्रयोजनपक्षी स्यान्न वृथा शिक्षबन्धकृत् ।

न चोदासीनशास्त्राणि न विरुद्धानि चाभ्यसेत् ।

(xx) न व्याख्ययोपजीवेत न निषिद्धान् समाचरेत् ।

एवं भूतो यतिर्याति तदेकशरणो हरिम् ॥ (VII.14.42-43)

One should not indulge in purposeless reading or teaching should not harass the disciples, should not neglect study of Śāstra, should not study wrong works, should not depend upon commentaries and should not indulge in prohibited acts. A yati of this nature will approach the god completely surrendering at his feet.

(xxi) अभिमान्यपेक्षया विष्णुः पञ्चविंश इति स्मृतः ।

जडव्यपेक्षया जीवः संयज्ज्ञेयो हरिः स्मृतः ॥ (VII.7)

The term Prakṛti conveys 24 tattvas and when they are abhimāni deities are taken into account Viṣṇu is 25th tattva. When Jaḍatattva only are referred to without referring to abhmāni deities then jīva is 25th tattva. In all these 25th tattvas god is present as niyāmaka.

(xxii) यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात् ।

न तथा भक्तियोगेन इति मे निश्चिता मतिः ॥ (VII.1.28)

By the feeling of enmity a persons is completely

absorbed in the person mind for when he has enmity.
But such absorption is not possible by Bhakti.

(xxiii) गोप्यः कामात् भयात् कंसो द्वेषाच्चैवादयो नृपाः ।

सम्बन्धाद् वृष्णयः स्नेहात् यूयं भक्त्या वयं विभो ॥ (VII.1.32)

The Gopikā women by Kāma accompanied by Bhakti, Kamsa by bhaya accompanied by Bhakti, Śiśpāla by dveṣa accompanied by Bhakti, Yādavas etc. by the family relation accompanied by Bhakti, Pāṇḍavas by affection accompanied by jñāna, you the sages by jñāna mere than Prīti, in this way everyone seeks the favour of god by Bhakti only.

(xxiv) कर्तृकर्म क्रियादीनां सत्तावृत्तिस्तथैव च ।

विष्णवधीनं यतः सर्वं सर्वरूपस्तदुच्यते ॥ (VII.9.25)

इति ब्रह्मतर्कः ।

The Kartṛtva, karmatva, sattā and vṛtti, all these are under the control of the Supreme God Viṣṇu. In view of this he is described as sarvarūpa.

(xxv) विप्राद् द्विषद्गुणयुतादरविन्दनाभ

पादारवन्दविमुखात् श्वपचं वरिष्ठम् ।

मन्ये तदर्पितमनोवचनात्मगेह

प्राणः पुनाति सकलं न तु भूरिमानः ॥ (VII.9.10)

Comparing with a Brāhmaṇa who has 12 qualities but away from the god a Śvapaca, i.e. a low level caste person who eats the flesh of a dog but who completely surrenders himself at the feet of the god is better.

(xxvi) स्थावरणां तु सर्वेषां देवता याऽभिमानिनी ।
 विरोषाद् वटबीजे च साऽश्वत्थे च व्यवस्थिता ॥
 अदृश्या कणिका नाम सा वृक्षान् व्यञ्जयत्यपि ।
 अतो बीजमिति प्रोक्ता सा जातेऽप्यङ्कुरे स्थिता ॥

(xxvii) एवं हरिः कारणेषु स्थितः कार्यजनेरनु ।
 कार्येष्वनुप्रविष्टः सन् प्रथमं तत्र दृश्यते ॥ (VII.8)

In all sthavara objects Karnikā is present as abhimāni deity. She is particularly present in the need of vata tree and āśvattha tree. From these seeds she makes the tree manifest. In view of this she is also called bīja i.e. seed. She is also present in the sprout. In the same way god present in the causes makes the effects manifest. He enters into the effect and is found in the effects.

(xxviii) श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
 अर्चनं बन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ (VII.5.23)

Listening to the glory of Supreme God Viṣṇu reciting his name, remembering him, service at his feet, worshipping him, offering obeisance, considering himself as Haridāsa, considering himself as a friend of god, realising that the Supreme God is present in him. With these nine fold bhakti one has to offer to him.

आत्मनिवेदनम् – आत्मस्थत्वेन निवेदनम्
 मुक्तास्थापि ममान्तःस्थो नियन्तैव हरिः सदा ।
 इति ज्ञानं समुद्दिष्टं संयगात्मनिवेदनम् ।
 अनाद्यनन्तकालेषु मुक्तौ संसार एव च ।
 मयि स्थितो दयत्येको विष्णुर्मां सर्वदैव तु ॥ (VII.12.28)

Mukta, the liberated soul considering the god is always present in him is ātmaniveda.

(xxix) जन्मायाः षडिमे भावा दृष्टा देहस्य नात्मनः ।

फलानामिव वृक्षस्य कालेनेश्वरमूर्तिना ॥ (VII.7.18)

Birth etc. six states are for the body, but not for the ātman. These are like fruits arising from the tree in due course.

(xxx) नटनं तु कथाबन्धो नाट्यकं भावदर्शनम् । (VII.8) इति गान्धर्वः ।

The acting with dialogue is naṭana. Acting in musical true expressing the emotion is nāṭya.

(xxxi) यथाऽनलो दारुषु भिन्न ईयते

यथानिलो देहगतः पृथक्स्थितः ।

यथा नभः सर्वगतं न सजते

तथा गुणैः सर्वगुणाश्रयः परः ॥ (VII.2.4)

Just as the fire in the firewood is distinct from the wood, the air in the body is distinct from the body, the sky though is all pervasive but does not get contacted with any in the same way the Supreme God though he is the abode of all qualities is not affected by them.

Tenth Skandha (Pūrvārdha)

In the first part of the tenth skandha the birth of Śrī Krishna, Kamsa's attempt to kill him by deputing Tātaka, Śakatāsura, Triṇāvarta etc. Kāliya mardana by Śrī Kṛṣṇa. Gopika vastrāpaharaṇa, Kṛṣṇa lifting the govardhana hill, Rāsakriḍā, Gopigītā, Venugītā, Akrūra inviting Kṛṣṇa to go over to Madhura, Kṛṣṇa killing Kamsa, placing Ugrasena on the throne, Kṛṣṇa's education, his return to Madhura, deputing Uddhava to pacify Yaśodā, Kṛṣṇa deputing Akrūra to Hastināpura to enquire the welfare of Pāṇḍavas, Akrūra reporting the wrong activities of Dhṛtarāṣṭra to Kṛṣṇa, are described.

In the second part of the tenth skandha of Bhāgavata, the battle with Jarāsandha, the visit of Balarāma and Kṛṣṇa to Gomant hill and Karavīrapura, the episode of Muchakunda, the marriage of Revati with Balarāma, Kṛṣṇa kidnaping Rukmiṇī, the episode of Śamantaka gem, Kṛṣṇa's marriage with Satyabhāmā, Kalindī, Mitravindā Nilā and Lakṣaṇā.

The battle with Mura and Narakāsura, Kṛṣṇa bringing sixteen thousand Rājakumāris imprisoned by Narakāsura to Dvārakā, the episode of Śambara. The eclips of Sun and arrival of Kṛṣṇa and all others at Syumantaka. Kuntī meets Vasudeva. Dvaipāyana also arrives. Vasudeva performs a sacrifice, the names of Kṛṣṇa's sons are stated.

Yudhiṣṭhira undertakes Rājasūya yāga. Kṛṣṇa kills Śisupāla, the episode of Vṛkāsura, Śruti gītā, Kṛṣṇa goes to Indraprastha for the peace proposal with Duryodhana, the battle of Kurukṣetra, Balarāma proceeds on a tīrthayātrā, placing Yudhiṣṭhira on throne, Kṛṣṇa, returns to Dvāraka, Kṛṣṇa

performs Aśvamedha yāga, description of yadu family, with the praise of Kṛṣṇa by Śuka this skandha closes.

1. The meaning of the technical and rare words

1. स्वतन्त्रत्वात् सुखत्वाच्च स्वनामा विष्णुरुच्यते । (X:-1-17) (ता.नि)

Viṣṇu is called स्व in the sense that he is स्वतन्त्र and सुखरूप.

2. कालः- विष्णुः सर्वगुणोद्रेकात् काल इत्यभिधीयते (X-11-31) (ता.नि)

कल काम धेनुरिति धातोः आनन्दादिसर्वगुणोद्रेकोऽपि कालशाब्दार्थः (दीपिका)

Viṣṇu is called काल as he has आनन्द etc qualities overflowing.

3. प्रकृतिः - प्रकृत्यादेः तद्वशत्वात् प्रकृत्यादिरुदीयते (X-11-22) (ता.नि)

The God is called प्रकृति in the sense that he is the master of प्रकृति

4. भूताय-सदा विद्यमानाय (X-12-39) (ता.नि)

The word भूत is used here in the sense of ever present.

5. अविश्वाय विश्वाय तद्गृहे विश्वहेतवे । (X-12-48)

अविश्वाय-जीवेभ्यः अन्यस्मै । (ता.नि.)

The word अविश्च means distinct from jivas. The word विश्व conveys jiva as he has entered into the body.

शरीरेषु प्रविष्टत्वात्, विश्वो जीव इतीयते

जीवस्य तदधीनत्वात् विश्वो विष्णुरिति स्मृतः (ता.नि)

6. शुम्भन्ति – शोभयन्ति (X-35-12)
शुम्भनं शोभनं शुम्भं शुभपर्यायं वाचि (ता.नि.)
7. अविद्यया-भगवदिच्छया (ता.नि.) (X-38-12)
8. निष्किञ्चनः यत् किञ्चन्मात्रं नास्ति सर्वमेव अस्ति (X-75-41)
The word निष्किञ्चन conveys that he who has everything.
9. व्योमायनमहात्मभिः—ब्रह्माश्रयेषु उत्तमैः, व्योमशब्दो विष्णुनाम । व्योम ब्रह्म अयनं येषां ते व्योमायनाः ।
The word व्योम means विष्णु, व्योमायन means devoted to Viṣṇu.

2. Correct interpretation of expressions and phrases that give an impression of Advaita approach

1. मृषाहि ईश्वराभेदः सर्वोत्कर्षश्च जीवगः (X-95-33)
जीवस्य जगतश्चैव यदीशाभेदतो वचः ।
अतात्त्विकं जगच्चेति विष्ण्वधीनत्ववाचकम्
अभेदस्तु कुतः तस्य परमस्यावरेण तु ।
मिथ्यात्वं च कुतस्तस्य जगतो नित्यवर्तनात् । (ता.नि.)

The statements that superficially appear as stating the identity between the God and Jiva, and the world as unreal, really state that the Jiva and Jagat are under the control of God.

How can there be any identity between the Supreme God and very interior jiva. How can the world that is ever present be unreal.

1. i) भगवानपि विश्वात्मा भक्तानामभयङ्करः ।
आविवेशांशभागेन भक्तानामनुकम्पया ॥ (X-3-7)

- ii) आविश्य पितरं विष्णुः स्वरूपेणैव मातरम् ।
विडम्बनार्थं लोकस्य निर्जनिश्चाप्यथाविशत् ॥

The God entered into Vasudeva and then into the womb of Devaki by his very स्वरूपांश but gave the impression to the ordinary people, as it were, he was born.

2. एकायनोऽसौ द्विफलः त्रिमूलः चतूरसः पञ्चशिफः षडात्मा ।
सप्तत्वगष्टविटपो नवाक्षः दशच्छदी द्विखगोहि आदिवृक्षः । (X- -28)

In this Bhāgavata verse जगद्वृक्ष is described. The details of this are given in Bhāgavatatātparya nirṇaya as under.

- i) जगद्वृक्षाश्रयाहि एषा प्रकृतिः.

Prakriti or pradhāna is the locus of this tree.

- ii) गुणत्रयं—मूलम् — the three guṇas i.e. सत्त्व, रजस् and तमस् are the roots.
- iii) मात्राः—शिफाः - Śabda etc. five tanmatrās are शिफs.
- iv) षडात्मा—षट्प्रकारात्मकः अस्ति, जायते, म्रियते, अपक्षीयते, वर्धते, हसते are the six ways of functioning.
- v) अष्टविटपः — देव, गन्धर्व, दानव, राक्षस, पिशाच, तिर्यङ्, मानुष and स्थावर are eight branches.
- vi) दश—छदी — Ten senses are the ten leaves.
- vii) द्विफलम्—प्रवृत्तम् is the result of प्रवृत्तिकर्म i.e. स्वर्ग, निवृत्तम् is the result of निवृत्तिकर्म i.e. ज्ञान. These are the two fruits.
- viii) चतूरस— धर्म, अर्थ, काम, मोक्ष are four रसs.
- ix) द्विखगः— those who enjoy the प्रवृत्तिकर्मफल and निवृत्तिकर्म-फल are two birds.

This – जगद्भूक्ष is ever present.

कारणस्य सदा सत्त्वात् प्रवाहेण च सन्नसौ ।

अस्य सर्गादिकृद् विष्णुः सदानन्दैकरूपकः ॥

The creation etc. its functions are made by the Supreme God.

3. सदा सर्वगुणाढ्यत्वात् सत्त्वान् हरिरुच्यते ।

न तु सत्त्वगुणात्मत्वात् यतः त्रिगुणवर्जितः (X- -30) (ता.नि)

The God is called सत्त्वान् in the sense that he has all attributes but not in the sense that he has सत्त्वगुण since he has no प्राकृत सत्त्व, रजस् and तमस्.

4. i) न नामरूपे गुणकर्म जन्मभिः । निरूपितव्ये तव तस्य साक्षिणः ॥

मनोबचोभ्यामनुमेय वर्त्मनो । देवक्रियायाः प्रतियन्त्यथापि ॥ (X-37)

ii) लोक सिद्धार्थ नाम्नः सः राहित्यान्नाम वर्जितः ।

अरूपोऽप्राकृतत्वाच्च सत्त्वाभावात्तथाऽगुणः

अकर्माऽक्लिष्टकारित्वात् नित्यत्वादज एव च ।

अलौकिकार्थसन्नाम्नामनन्तत्वात् जनार्दनः ।

अनन्तनामा परमः सुसुखज्ञानरूपवान् । (ता.नि.)

The supreme God is said to have no name in the sense that he has no ordinary names. He is said to have no रूप as he has no प्राकृतरूप. He is stated as निर्गुण as he has no सत्त्व etc प्राकृतगुणऽ. He is stated to be अकर्म as his activities are without any difficulty.

In fact he has infinite names of extraordinary sense, hence, he is called अनन्तनामा ।

It is difficult to comprehend his names and forms. The seers comprehend it by his grace.

नामरूपादि विष्णोस्तु न शक्यं ज्ञातुमञ्जसा ।
तथापि तत्प्रसादेन जानन्ति परमर्षयः (ता.नि)

5. i) श्रण्वन् गृणन् संस्मरयंश्च चिन्तयन् ।
नामानि रूपाणि च मङ्गलानि ते ॥
क्रियासु यश्चरणारविन्दयोः ।
आविष्टचित्तो न भवाय कल्पते ॥ X-38
- ii) सर्वक्रियासु कर्तृत्वपूज्यत्वेन जनार्दनम् ।
यो वेत्ति नैति संसारं तत्प्रसादात् न संशयः ॥ (ता.नि)

He who realises that all activities are performed as directed by him and as a worship of him attains liberation.

6. स एव स्वप्रकृत्येदं सृष्ट्वा यत् त्रिगुणात्मकम् ।
तदनु त्वं हि अप्रविष्टः प्रविष्ट इव भाव्य से (X-4-15)
बहिश्च विद्यमानत्वादप्रविष्टो जगद्धरिः
प्रविष्ट इव तत्रैव पूर्णरूपत्वतो हरिः । (ता.नि)

God is stated as not entered as he is outside also. He is stated as entered since, he is पूर्णरूप.

7. य एते अविकृताः भावाः सप्त ते विकृतैः सह ।
नानावीर्याः पृथग् भूताः विराजं शयनं तव ।
सन्निपत्य समुत्पाद्य दृश्यन्तेऽनुगता इव ।
प्रागेव विद्यमानत्वान्न तेषामिह सम्भवः । (X-4-16-17)

अनुगता इव प्रविष्टा इव । पूर्वोक्तवत् बहिरपि विद्यमानत्वात् अन्तश्च ।
देवतानां विभक्तशक्तित्वात् पूर्वोत्पन्नत्वात् तत्त्वानामण्डप्रवेशमात्रम् ।

व्यक्तिविशेषादुत्पत्तिरित्युच्यते । महदहङ्कारपञ्चभूतात्मकाः सप्त भावाः पदार्थाः ईषद्विकृतिहेतुत्वात् अविकृता इत्युच्यन्ते । एते विशकलिततया स्थिताः विकृतैः एकादशेन्द्रियपञ्चतन्मात्रैः सह संयोगं प्राप्य ब्रम्हण्डमुत्पाद्य तदनन्तरं तत्र प्रविष्टा इव दृश्यन्ते । महदादयोपि ब्रम्हण्डाद् बहिरपि सावरणत्वेन विद्यमानत्वेन अनुगता इव दृश्यन्ते इत्युक्तम् । देवतानां महदाद्यभिमानिनां ब्रह्मण्डान्तः इदं तत्त्वं त्वया नियम्यमिति तत्तद्देवताशक्तेरभिव्यक्तम् ब्रम्हण्डोत्पत्तेः प्रागेव महदादितत्त्वानाम् उत्पन्नत्वात् तस्मिन्नेव काले तत्तद्देवताशक्तिविभागस्य कर्तव्यत्वात् । न उत्पत्त्यर्थं ब्रम्हाण्डप्रवेशः ब्रम्हण्डमुत्पाद्य तत्राभिव्यक्तिमात्रेण ब्रम्हाण्डे उत्पन्न इत्युपचारमात्रम् । (दीपिका)

Mahat, Ahaṅkāra and Panchabhūtās joining with the eleven senses and five tanmatras give rise to Brahmāṇḍa. Mahat, Ahaṅkāra etc. and their abhimāni deities are outside the Brahmāṇḍa also. After the creation of Brahmāṇḍa, these manifest in it. This manifestation is called as their utpatti in the secondary sense.

8. i) सत्त्वं त्रिलोकस्थितये स्वमायया
विभर्षि शुक्लं खलु वर्णमात्मनः ।
सर्गाय रक्तं रजसोपबृंहितम्
कृष्णं च वर्णं तमसा जनात्यये ॥ (X-4-21)

ii) जगतां वर्धयन् सत्त्वं यदा रक्षति केशवः
हयग्रीवादिरूपेण शुक्लवर्णः तदा विभुः
वर्धयन्स्तु रजो येन जगदुत्पादयेत् हरिः
तदुक्तं जामदग्न्यादिरूपं येन विनाशयेत्

9. वर्धयन्स्तु तमो लोके तत्कृष्णं यादवादिकम् ।

सर्वत्र सर्वं कुरुते विशेषः तत्र कीर्तितः ॥ (X-4-21) (ता.नि)

God assumes the forms of शुक्ल, रक्त and कृष्ण at the incarnations of हयग्रीव, जामदग्न्य and कृष्ण. These complexions of God are natural but not due to the सत्त्व etc. गुणs. He has all the three complexions at all times. However, a particular complexion is highlighted at a particular time.

i) ब्रम्हविष्णुमहेश्वररूपेण क्रियमाणाः सर्वजगदुत्पत्तिसंहाराः नात्र विवक्षिताः किन्तु मोक्षयोग्यजीवविषयकरक्षासृष्टी तद्विरोधि नाशश्च विवक्षितः । (दीपिका)

The सृष्टि, स्थिति and संहार mentioned in this Bhagavata verse are not used in the usual sense but in the special sense of ज्ञानदानरूपरक्षा, ज्ञानविषयकरागदानरूपसृष्टि and ज्ञान-विरोधिनाश

10. पूतना कंस नरक शिशुपालादिषु द्विधा ।

जीवाः सन्तस्त्वसन्तश्च तत्र बन्धादिरूपिणः

विष्णेः सन्त इति ज्ञेयः असन्तः शत्रुरूपिणः

शुभजीवप्रकाशेन कदाचित् शुभबुद्धयः

विपर्ययेऽन्यथा स्युः शुभास्तत्र हरिं ययुः ॥ (X-9-3) (ता.नि)

There are two jīvas i.e. good and evil in Pūtana, Kamsa, Śisupala etc. when they talk about Viṣṇu i.e. Kṛṣṇa, as relative and show affection and respect, then, the good jīva in them comes to surphase and functions.

When they show enmity the evil jīva in them functions. The good jīva in these attains the God while the evil jīva goes to deep darkness.

11. तस्यावताराः देहस्थाः अदेहस्थाः इति द्विधा ।

अन्तर्याम्यादिरूपाणि देहस्थानि विदो विदः ॥

मत्स्यकूर्मादिरूपाणि न देहस्थानि हृत्पतेः । (ता.नि.) (X-11-35)

God's incarnations are of two types i) within the body ii) outside the body. अन्तर्यामी forms are within the body and मत्स्य, कूर्म etc are outside the body.

12. विष्णुः प्रधानतः स्रष्टा गुणस्रष्टा चतुर्मुखः । (ता.नि.) (X-14-57)

Primarily Viṣṇu is creator while Chaturmukha is the creator in the secondary sense.

13. विष्णुना विष्णुभक्तैश्च ब्रम्हशापोऽनुवर्त्यते ।

ब्राम्हणानामपीडायै बलिभिः क्षत्रियादिभिः ।

अतस्तु सौभरेः शापं नात्यवर्तत खगेश्वरः ॥ (X-15-11) (ता.नि)

विष्णु भक्तis do obey the curse by the inferior persons in the context of avoiding the harassment of Brāhmins by Kṣatriya etc strong persons, keeping this in mind Garuda obeyed the curse of Saubhari.

14. गुण कर्मस्वभावादिशब्दवाच्यश्च केशवः ।

तेन जातं फलं यस्यात् कर्मणः फलमीर्यते

नान्यत्कर्मवशत्वन्तु तेषां विष्णुं विना कश्चित् । (X-22-14 to 30)

(ता.नि)

The superficial reading of Bhāgavata verse स्वभावतन्त्र etc gives an impression that स्वभाव is an independent cause and the statement कर्मैव गुरुरीश्वरः gives an impression that karma is an independent cause. this impression is removed by pointing out that the words स्वभाव, कर्म convey the supreme God only.

15. आवेशो वासुदेवादौ देहादानं हरेः स्मृतम् ।

देहादानं तदन्येषां जन्मेति कवयो विदुः । (X-25-11) (ता.नि)

The God entering into the womb of parents itself is called his birth. It is not actual physical birth as in the case of ordinary persons.

16. कृष्णकामाः तदा गोप्यः त्यक्त्वा देहं दिवं गताः ।

सम्यक् कृष्णं परब्रम्ह ज्ञात्वा कालात् परं ययुः ।

पूर्वं च ज्ञानसयुक्ताः तत्रापि प्रायशः तथा ।

अतः स्तासां परं ब्रम्ह गतिरासीत् न कामतः ।

न तु ज्ञानमृते मोक्षो नान्यः पन्था इति श्रुतेः (X-27-11) (ता.नि)

The Gopis who intensely loved Kṛiṣṇa attained heaven. In due course they attained liberation. They had acquired knowledge in their earlier births. This knowledge was the ground for their liberation but not mere love. Śruti declares that the knowledge is the chief means for the liberation.

17. विष्णोरङ्गसमुद्भूतेः विष्णोरङ्गानि देवताः (X-38-14) (ता.नि)

The deities are the अङ्गs of विष्णु as they have arisen from these.

18.i) दृष्ट्वा परमसन्तुष्टौ रामकृष्णौ जगत्पती ।

प्रणामं चक्रतुः वीरौ यथान्यायमतन्द्रितौ ॥

नमस्ते भार्गव श्रीमन् जामदग्न्य तपोधन । (X-52-21)

ii) सर्वावताराभिन्नोपि सर्वशक्तिरपि स्वयम् ।

पूज्यपूजकनीचोच्चं मोहनाय दुरात्मनाम्

अखण्डैकरसो विष्णुः दर्शयितुं तत्र तत्र हि । (ता.नि)

Both Kṛiṣṇa and Paraśurama are the incarnations of Viṣṇu.

All incarnations of Viṣṇu are equal but still Kriṣṇa offered the salutations from the point of view of ordinary persons.

19.i) न हि अम्मयानि तीर्थानि न देवाः मत्शिलामयाः ।

ये पुनन्त्युरुकालेन दर्शनादेव साधवः (X-72-11)

ii) प्राकृतैः दृश्यमानंतु न द्रवं तीर्थमुज्यते ।

देवाश्च न शिलामात्राः किन्तु तत्रान्तरस्थिताः (ता.नि)

Mere ponds of water will not purify nor mere the stone idols will purify but the holy persons purify by their very presence.

20.i) स्वसृष्टमिदमापीय शयानं सह शक्तिभिः

तदन्ते बोधयाञ्चाक्रुः तल्लिङ्गैः श्रुतयः परम् (X-94-13)

श्रीभूमिरिति रूपाभ्यां प्रकृतिः विष्णुना सह

शेते श्रुतिस्वरूपेण स्तौति ब्रह्मलये हरिम् । (ता.नि)

At the प्रलय the supreme God remains with प्रकृति i.e. मूलरूपा लक्ष्मी and her two forms श्रीः and भूमिः । At the close of प्रलय praises him by the form सरस्वती the abhimani deity of श्रुति.

ii) The श्रुति praises the supreme God as

जय जय जहि अजाम् अजित दोषगृहीतगुणां (X-94-15)

O God! destroy the अजा i.e. प्रकृति i.e. अविद्या, which has veiled the आनन्द etc गुण s of jīva.

iii) This अजा that veils आनन्द etc गुण is described as under :

तथान्ये प्रकृती दुष्टे नृषु प्रातिस्विकं स्थिते ।

स्वगुणाच्छदिका तु एका परमाऽच्छदिकाऽपरा ।

स्वगुणाच्छादिकां हत्वा परमाच्छदिकां परः ।

व्याघृत्य मोक्षपदवीं ददाति पुरुषोत्तमः ॥ (ता.नि)

न विष्णुं छादयत्येषा तज्ज्ञानं छादयेत् परम् ॥ (ता.नि)

- iv) लयस्य तु अष्टमो भागः सृष्टिकालः उदाहृत ।
तत्रैव वेदसञ्चारो ह्यन्यदा स्तुतिमात्रकाः । (ता.नि)

- 21.i) तर्हि न सन्नचासदुभयं न च कालजवः ।
किमपि तत्र शास्त्रमपकृष्य एव शयीत यदा
जनिमसतः सतो मृतिमजात्मनि ये भिदाम् ।
विपणमृते स्मरंत्युपविश ध्वनिमारुवतः ॥ (X-94-25)

ii) शास्त्रमपकृष्य प्रलये शास्त्रस्याभावात् । असतःसूक्ष्मरूपात् सतः
स्थूलरूपस्य परमेश्वरपर्यन्तं यथा क्रमं जनिं मृतिं च सर्वस्मात् परमात्मनि भेदं च
विपणं फलापेक्षां विना ये स्मरन्ति तेषां ध्वनिमुपविश आरुवतो

वायोः प्रसादात् तथा स्मरन्ति । (ता.नि)
ना सदासीत् नो सदासीत् तदानीम् ।
नासीद्रजो नो योमापरो यत् ।
किमावरीवः कुहकस्य शर्मन्
अम्भः किमासीत् गहनं गभीरम् । (ता.नि)
सूक्ष्माणि महदादीनि स्थूलान्यण्डादिकानि च ।
उभयं त्वग्निरापश्च न किञ्चित् प्रलयेऽभवत्
सर्ववेदादिरूपेण प्राणस्यारुवतः सदा ।
प्रसादाद्ये विजानन्ति सूक्ष्मात् स्थूलजनिं क्रमात् ।
मृतिं च सर्वजीवादेः ईशस्य व्यतिरिक्ततां
जानन्ति ये निराकाङ्क्षाः तेषां वाचि जनार्दनः ।

During pralaya neither the subtle forms of Mahat etc existed nor the gross form of brahmanda existed. Neither water existed nor the fire. The Vāyu was reciting the Vedas. The injunctions

and prohibitions stated in Veda were not operative. At the close of pralaya all entities from subtle to the gross arose. These are distinct from the God. He who knows this without expecting any results knows the God.

22. द्विविधां प्रकृतिं जहाति । जिहाति हन्ति च तदपित्वमेव जहासि जिहासि च । (X-95-39)

स्वातन्त्र्यात् प्रकृतित्यागकर्ता नारायणः परः ।

यद्यप्येषा जीवसंस्था हन्ता च भगवान् प्रभुः (ता.नि)

The two types प्रकृति i.e. अविद्या viz. जीवाच्छदिका and परमाऽ-छदिका will be removed by the Supreme God only.

23. के हंसाः कः परो हंसः के च पारावताः गणाः ।

के च तित्तरयस्तत्र के शुकाः के च वायसाः

भगवानुवाच—

परो हंसोऽहमेवैको हंसा ब्रम्हाण एवतु ।

पारावताः देवतास्तु मुनयः तित्तिराः स्मृताः

मानुषास्तु शुकाः प्रोक्ताः असुराश्चैव वायसाः ।

(X-95-41) (ता.नि)

The supreme God informs Garuda that I am परमहंस, those who are eligible for the position of Chaturmukha-brahmā are हंसs, the deities are पारावत birds, the sages are तित्तिरि birds, the men are शुक birds the असुरs are वायसs i.e. crows.

The mystical significance of these is explained by the commentators.

24. इत्यशेषसमाम्नाय पुराणोपनिषद्रसः ।

समुद्धृतः पूर्वजैः तैः व्योमायनमहात्मभिः (X-95-43)

The Bhāgavata contains the essence of the entire sacred literature gathered by the sages devoted to the supreme God.

25. कथाः कथयतीशस्य व्यासस्यान्ते स नारदः ।

स्तुत्यर्थं तस्य देवस्य ज्ञापनाय न तु कचित्

पूर्णज्ञानामृतस्यास्य न तु ज्ञप्तिः पराद् भवेत् ।

ऋषिषु प्रीयते विष्णुः स्वयमेव जनैः श्रुतः ॥

Nārada briefly narrated the events of Bhāgavata to श्री वेदव्यास. This was not meant to inform him which he did not know but to praise him who himself was an incarnation of the Supreme God.

An attempt is made above to highlight the special feature of Bhāgavata tātparya nirṇaya. It is hoped that this will provide a new approach to the study of this valuable work.

Tenth Skandha (Uttarārdha)

The cantos from 51 to 74 of Uttarārdha of the tenth skandha of Śrīmad Bhāgavata, the battles between Kṛṣṇa and Jarāsandha for 18 times, the battle between Kṛṣṇa and Narakāśura, the description of the five fold forts of Pragjyotiṣapura. On the way the battle with Mura are described.

The episodes of Śrugāla Vāsudeva and Poundraka Vāsudeva who was a cousin of Kṛṣṇa are described. The

marriage of Kṛṣṇa with Rukmiṇi, Satyabhāma, Jāmbavantha and Kālindi etc. the eight are narrated.

The battle between the evil force and noble force is found all along in human history. Initially evil force appears to be successful, but finally the noble force puts down the evil force. The battle of Kṛṣṇa with Jarāsandha and Narakāsura described here is a symbolic of a battle between the noble force and evil force.

The marriage of Kṛṣṇa with Rukmiṇi, Satyabhāma, Kālindi etc is a happy side of human life. Kṛṣṇa marrying 16,000 princes imprisoned by Narakāsura is intended to give them the status of house-wives. It should be noted that though Narakāsura had imprisoned them, he never molested them. This is Indian culture. The princesses and other women were brought from the kingdom of defeated rulers were never molested, either they are duly married or they are allowed to live in their own way in the prison. The above episodes are narrated below in detail.

The first chapter of Uttarārdha commences describing the grief of the two wives of Kamsa, Asthi and Praasti. They report their miserable condition to their father Jarāsandha. He becomes red hot and gathering his 23 Akṣohiṇi army, proceeds to attack the city of Madhura. He arranges his army at the four entrances of Madhura and gets ready for a bitter fight. On noticing this Kṛṣṇa also arranges his army and proceeds to battle along with Balarāma. At this junction, a miracle happens. Two chariots full of arms descend from heaven. Kṛṣṇa and Balarāma take these and

sit in the chariots to fight against Jarāsandha. Jarāsandha considers that it is below his dignity to fight with Kṛṣṇa and chooses to fight against Balarāma. A terrible fight takes place between the two, and the entire armies of Jarāsandha and the army of Yādavas.

The description of the battle is heart-breaking and terrible. Finally Jarāsandha is defeated by Balarāma and he is arrested. Śrī Kṛṣṇa lets him off so that he will attempt attack Madhura again and again providing more opportunities to kill Jarāsandha's army.

After returning from the battle field Jarāsandha thought of attacking the city of Madhura once again with the help of Bāṇāsura, his close friend. He went to Śonitapura, the capital of Bāṇāsura and approached him. Bāṇāsura promised him all help and sent two of his army chiefs with a large army. With the support of these Jarāsandha attacked Madhura again. There was a big battle, particularly between Jarāsandha and Balarāma. Jarāsandha was defeated and returned.

After the successful battle with Jarāsandha, Kṛṣṇa and Balarāma proceed to Gomanthaka. On the way they met Paraśurāma and prostrated at his feet with great reverence. He blessed them. After visiting Gomantaka, they went to करवीरपुर and fought with Srugāla Vāsudeva. They ransacked all wealth of सुगालवासुदेव and sent to Madhura.

Then Kṛṣṇa and Balarāma went to Gomanthaka mountain. This mountain was full of tall trees, a number of streams and creepers with colourful flowers. They stayed

there for sometime. Balichakravarti had taken away the crown of Śrī Kṛṣṇa and gone into the sea. Garuda followed him and brought back the crown studded with gems. He had placed it on Kṛṣṇa's head and offered prayers to him. Then Kṛṣṇa and Balarāma went to Karavīrapura and finally returned Madhura. Jarāsandha attacked Madhura with a large army the seventeenth time. He suffered a crushing defeat each time.

He was planning to attack Madhura 18th time. Kṛṣṇa thought as this attack would be quite severe, the citizens of Madhura be shifted to a safe place. He arranged to build the city of Dwāraka inside the sea. Dwāraka was built with strong and beautiful buildings, broad roads, and squares where the roads met. Arrangement of residence for the different varnas was made. These building had silver doors with golden handles. Dikpālaka deities presented huge wealth. Indra provided white horses.

After shifting the citizens of Madhura to this beautiful city, Kṛṣṇa and Balarāma returned to Madhura. Jarāsandha attacked Madhura city again and was defeated.

After the war with Jarāsandha, Kālayavana wanted to fight with Kṛṣṇa. He approached Kṛṣṇa. However in order to lure him, Kṛṣṇa started running. Kālayavana followed him. Kṛṣṇa entered a cave. Kālayavana also entered. Kṛṣṇa hid himself. Kālayavana saw a person sleeping in the cave covering himself. Kālayavana thought he was Kṛṣṇa and kicked him. The person got up and angrily looked at Kālayavana. Kālayavana was

burnt into ashes. This person was Muchukunda, son of Mandharta of Ikṣvāku family.

Muchukunda had helped the deities in the war between deities and demons several time. He wanted to take a long rest and had slept in this cave. The deities had blessed with a boon that if any body should disturb him from his sleep, he would be burnt down. Accordingly Kālayavana was burned down. After Kālayavana was burned down, Kṛṣṇa who was hiding himself, appeared before him. Realising that Kṛṣṇa was the God supreme, Muchukunda prayed to Kṛṣṇa. Kṛṣṇa blessed him that he would attain the place of Lord Nārāyaṇa. Muchukunda moved towards Nārāyaṇa at Badrikāśram.

Jarāsandha once again attacked Madhura. Kṛṣṇa and Balarāma ran away to Gomanta Hill pretending to fear. Jarāsandha collected a large amount of wood and created a big fire to burn Kṛṣṇa and Balarāma. However they jumped out of it safely. They defeated Jarāsandha.

In the next section the marriage of Balarāma with Revathi, the daughter of King Revatha is described.

Then comes the description of the marriage of Rukmini with Śrī Kṛṣṇa. Bhīṣmaka, the king of Vidarbha had four sons and one daughter. The eldest son was Rukmi. The daughter was Rukmini. Bhīṣmaka thought of arranging her marriage with Śrī Kṛṣṇa. However, his eldest son Rukmi opposed it. He wanted to arrange the marriage of Rukmini with Śiṣupāla. Rukmini did not like him. She had heard of the handsome personality and the great qualities of Śrī

Kṛṣṇa. She sent a letter through a Brāhmaṇa to Śrī Kṛṣṇa to save her from this calamity of the marriage with Śiṣupāla and appealed to him to marry her.

Śrī Kṛṣṇa readily agreed and proceeded to Kundinipura on the day when the marriage would take place.

According to the family tradition Rukmiṇi went to Ambika temple out-side the city. Śrī Kṛṣṇa arrived there, put her in his chariot and started galloping. -

At this juncture Jarāsandha with his army started attacking Kṛṣṇa's Chariot. The Yādava's army standing by the side of Kṛṣṇa fought against Jarāsandha's army. Ultimately, Jarāsandha was defeated and pushed back. At the marriage pandal, Śiṣupāla duly decorated and dressed was eagerly waiting for the arrival of bride Rukmini. On learning that she was taken away by Kṛṣṇa and Jarāsandha's army, he felt depressed. Jarāsandha consoled him. Rukmi was also defeated by Kṛṣṇa and stayed at Bhojakata.

Kṛṣṇa arrived in Dwāraka with Rukmiṇi. The citizens of Dwāraka welcomed them in a grand way. Then the birth of Pradyumna is narrated. Pārvathi performed severe penance to obtain Śiva as her husband. To attract the attention of Śiva towards Pārvathi, Kāma aimed his arrow at Śiva. Disturbed by this Śiva burnt him down opening his third eye. This Manmatha (Kāma) was born as Rukmini's son. The demon Śambara learning from Nārada that this child will kill him, arranged to take away the child from the very birth place. He cut it into

pieces and threw away into the sea. A fish swallowed a piece. That piece grew into a child. A fisherman found the child and handed it over to Śambara. Without knowing that it was the same child born from Rukmini he handed over the child to his maid servant Māyāvathi to take care. Rati, the wife of Manmatha, was born as Māyāvati. She was fascinated by the handsome boy and took special care of until he grew into a young man. This young man fought with Shambara and killed him. Māyāvati presented this boy to Rukmini. She discovered that this young boy was her lost child. He was named as Pradyumna. He was Manmṛtha reborn. An 'Aṃṣa' of Śrī Kṛṣṇa was present in him.

Rukmiṇi considered Mayāvati as her daughter-in-law and bestowed all affection on her.

Then Śyamantakamaṇi episode and Kṛṣṇa marrying Jambavati and Satyabhāma is narrated. A Yādava by name Satrajita performed a severe penance and offered prayers to the Sun. The Sun gave him a brilliant gem known as Śyamantakamaṇi. He brought it and worshipped. This gem used to deliver eight mounds of gold everyday. One day Satyajita's brother Prasena went out for hunting wearing this gem. He was killed by a lion. The lion took away this gem. The lion was killed by the Jāmbavantha, and the gem was taken away by him. Satrajita waiting for his brother to return, thought that Kṛṣṇa was interested in the gem, doubted Kṛṣṇa had taken away the gem killing Prasena. This was a serious allegation against Kṛṣṇa. Hence Kṛṣṇa proceeded in

search of Prasena, accompanied by a few Yādavas. He found the dead body of Prasena in the forest. He traced the foot prints of the lion and found that lion was also killed by a bear. He followed the foot prints of bear which ultimately led to cave in the hill. He entered the cave and saw that there was a child in the cave playing with the gem. On seeing Kṛṣṇa, Jāmbavanta pounced upon him. They fought bitterly. Finally Jāmbavanta was defeated and surrendered at the feet of Kṛṣṇa. Kṛṣṇa showed his Rāmāvathāra. Jāmbavanta offered prayer and made his daughter Jāmbavathi and gave the gem as a wedding present.

Kṛṣṇa returned to Dwāraka and narrated the whole episode to all in the presence of Ugrasena. Satrajit begged forgiveness from Kṛṣṇa and appealed to Kṛṣṇa to marry his daughter Satyabhāma.

Śrī Kṛṣṇa came to know that Pāṇdavas were burnt down in Lakṣagriha. On learning this he went to Hastināpura to console Dhṛtarāṣṭra, Bhiṣma, Vidura and others. Taking the opportunity of the absence of Kṛṣṇa, Śatadhanva who wanted to marry Satyabhāma and was upset by her marriage with Kṛṣṇa went to Dwāraka and attacked Satrajita and killed him. He took Śyamantaka gem and deposited with Akrura. On learning this Kṛṣṇa returned to Dwāraka. Śatadhanva ran away Kṛṣṇa chased him to the end and ultimately killed him. As Kṛṣṇa did not find Śyamantakamaṇi he returned to Dwāraka to trace it. Balarāma stayed at Mithila only. At this time Duryodhana studied Gadāyuddha under Balarāma. On

return to Dwāraka Kṛṣṇa found that Śyamantakamaṇi was with Akrūra. He displayed it to all and kept it with Akrūra only.

Then Poundraka Vāsudeva episode is narrated. Kāśī Rāja had a daughter by name Sutanu (She was very beautiful and charming) Vāsudeva married her. He got a son Poundraka Vāsudeva returned to Madhura. Later he married Devaki. This Poundraka posed him as real Vāsudeva wearing artificial Śaṅkachakra etc. He used to harass the people who questioned his authenticity and authority. On learning this Kṛṣṇa who was real Vāsudeva fought with him and killed him.

Then Kṛṣṇa marrying eight young damsels is described. These are Kālindi, Mitravrinda, Nilādevi, Bhadra, Satya, Lakṣaṇa and Vinda.

Indra informed Kṛṣṇa that Narakāsura son of Bhoodevi was harrassing the deities and men sevenly. He had taken Swetachatra of Varuṇa, the ear ornaments of Diti. He had lifted the Maṇi Hill and placed it in his capital city. He had build five strong forts namely Giri Durga, Jala Durga, Agnidurga, Vāyudurga and Śāstradurga.

These were invincible to the enemies. On learning about his misdeeds, Kṛṣṇa proceeded to Pragjyotiṣapura, the capital of Narakāsura. He was accompanied by Satyabhāma, seated on Garuda to destroy him. On the way the demon Mura came with his army and a battle between Mura and Kṛṣṇa took place. Mura was killed by Kṛṣṇa. Then he broke the five forts built by Narakāsura

and fought with Narakāsura. Finally Narakāsura was killed. Narakāsura's wife brought his son Bhagadatta and requested Kṛṣṇa to bless him. She returned the Śwetachatra of Vāruṇi and the ear-ornament of Aditi. Narakāsura had 16,000 princesses in Prison. Kṛṣṇa released them. They appealed to Kṛṣṇa to marry them. He married them and took them to Dwāraka. He built separate palacial residences for each one of them and enjoyed their company. On his way to Dwāraka he went to swarga to hand over the ear-ornaments to Aditi. While returning Satyabhāma happened to see the Pārijāta tree in Nandana garden. She desired to have it. Kṛṣṇa removed it for her. This provoked the guarding-deities (Dik Palaka devatas). They fought with Kṛṣṇa but were vanquished. Indra came to know about it. He too fought with Kṛṣṇa and was defeated. Indra appealed to Kṛṣṇa to return the Pārijāta. But Kṛṣṇa told that the tree will remain with Satyabhāma till the end of Kṛṣṇāvatāra. Then it could be taken back to Swarga.

Then the episode of Solar eclipse is narrated. Kṛṣṇa, Balarāma, Vāsudeva and all others went to Samantapañcaka to take a holy bath. Brāhmaṇas also had gathered at that place. Kunti had also joined. It was a happy occasion for her to talk to Vasudeva.

Kṛṣṇa talked to Yudhiṣṭhira and answers three questions. Droupathi talks to the eight queens of Kṛṣṇa. Kṛṣṇa Dvaipāyana and other sages arrived there. Vasudeva asked Kṛṣṇa Dvaipāyana the role of Karma in life. Kṛṣṇa and Rāma prostrated at the feet of Kṛṣṇa

Dvaipāyana, though Kṛṣṇa himself was the incarnation of Supreme God Viṣṇu. He prostrated at the feet of Kṛṣṇa Dvaipāyana who was also the incarnation of Viṣṇu, to set a model for a common man. Vasudeva undertook the performance of a sacrifice. He invited the sages present to play the role of Ritviks. After the performance of the sacrifice, all of them returned to Dwāraka.

Eleventh Skandha

The eleventh skandha commence with an interesting episode of the birth of a musala i.e. mace. At Pindaraka kṣetra the sages Vasiṣṭha, Vāmadeva, Atri etc had gathered to take a holy bath. Young Yādavas also had arrived at that place. These young boys wanted to play a little fun with the sages. They made Sāmba the son of Jāmbavati to wear the garment of a young woman, appear as a pregnant woman and asked the sages whether she will deliver a male child or a female. The sages were hurt by this joke and retorted that she will deliver a mace that will destroy the entire Yadu race. The Yādava boys pounded mace and threw it in the sea. A piece of it was eaten by a fish. A fisherman caught it and used it for his arrow. It is this musal that destroyed the entire Yadu race and it is the arrow made out of a piece of mace that led to the departure of Śrī Kṛṣṇa.

Jayanteya Upākhyāna

Between these two events Bhāgavata narrates the discourse on Bhāgavata dharma, in the dialogue between king Janaka and the nine sages viz. Kavi, Hari, Antarikṣa, Prabuddha,

Pippalāyana, Avirhota, Dramila, Chamsa and Karabhajana. These nine were son's of Bharata and grand sons of Rīṣabha. The essence of Bhāgavata dharma explained by these may be briefly stated as under :

1) Kavi – Not realising the difference between the body and ātman and being under the impression that one can act independently are the main grounds of bondage. Over coming these by devotion to the Supreme God is Bhāgavata Dharma.

2) Hari – Realising that the Supreme God is present in all. He is the support of all is the highest form of Bhāgavata Dharma. One should have admiration for the devotees of God. Compassion for the ignorant and tolerance for all. One should not arrogate that he is superior to others.

3) Antarikṣa – The God has provided body, senses etc to the man to utilise them to worship him and overcome the bondage.

4) Prabuddha – the objects of joy and sorrow during the life here are temporary. These lead to jealousy, hatred and over attachment. One should approach a proper preceptor and develop the attitude of performing his duties without petty ambitions. He should develop faith in the preceptor, affection for all. He should discharge his वर्णाश्रम duties faithfully.

5) Pippalāda – Pippalāda gave an exposition of the nature of brahman i.e. Supreme God as the cause of all, independent, present in the Jiva in his three states of waking, dream deep sleep, and liberated state. He is beyond words. He regulates Jiva in all respects. Realising this Supreme nature of God is Bhāgavata dharma.

6) Āvirhota – Avirhita gave an exposition of कर्मयोग and explained निष्काम कर्म concept. Practicing निष्कामकर्म is an integral part of Bhāgavata Dharma.

7) Dramila – Dramila explained the various incarnations taken by the Supreme God.

8) Chamasa – Chamasa explained the importance of moderating the senses. Without keeping the senses under control no devotion can be practiced. Even the learned people fail in life if they do not control the senses.

9) Karabhājana Maharṣi – He explained the incarnation taken by God in the four yugas viz., Krita, tretā, dvāpara and Kali.

Through the above dialogue between Janaka and nine sages all important aspects of Bhāgavata dharma are broughtout. These are fully elucidated in Tātparya nirṇaya profusely quoting the authorities from a large number of source works. This dialogue is known as Jayanteyopākhyāna.

Avadhūta gītā

When Yādavas were destroyed and Śrī Kṛṣṇa also was about to depart from this world, Uddhava came to him and requested to take him also with Kṛṣṇa. Kṛṣṇa consoled him. Then Uddhava appealed to Kṛṣṇa to teach him Tatvajñāna. Kṛṣṇa narrated the Avadhūta's statement that he has learnt twenty four aspects of tatvajñāna from twenty four preceptors as follows :

1) भूमि i.e. earth, I learnt क्षमागुण i.e. forgiving nature and patience from the earth.

2) वायु i.e. Air I learnt not to be affected by good or bad from Air as it is not affected by fragrance, and foul.

3) आकाश i.e. Sky. I learnt from the sky not to be touched by anything whether inside or outside.

4) जल i.e. Water, I learnt to be clean and sweet from the water.

5) अग्नि i.e. Fire, I learnt from the fire to be pure and burn down the impure.

6) सूर्य – Sun from Sun I learnt that whatever I receive from the nature or men should not be used for myself but be given to needy just as the Sun receives water from the sea, river, lakes etc. and returns to the people through the rain.

7) चन्द्र i.e. Moon : I learnt from the moon that just as moon is not affected by the gradual loss and growth of his Kālās I should not feel affected by the change in my body by youth and old age.

8) कपोत – Pigeon : The pigeon builds a nest for his female companion, generates the eggs and moves out to collect the food for them. However a hunter arrives and destroys the nest. Affected by this, the pigeon dies. From this I learnt that man should not work too much for his wife and children forgetting god and waste his life.

9) अजगर – the huge serpent : The अजगर does not move out even for its food. It is satisfied by whatever is available. Similarly one should be satisfied by whatever is available in the natural course and should not struggle to accumulate more and more.

10) समुद्र i.e. sea : The sea doesnot increse when rivers flow with full force into it or there is heavy rain over it. Nor, it decreases when there is no rain or the rivers go dry. Similarly man should not feel flattered when he has plenty of things or be disheartened when he has few thing only.

11) पतङ्ग – Moth : The moth is attracted by the colour of the fire, falls over it and dies. From this I learnt that one should not be enamoured of attractive things and destroy his life.

12) मधुमक्षिका – Honey bee : The honey bee collects the honey from different flowers without hurting them. From this I learnt that knowledge be gathered from different scriptures through proper interpretation.

13) गजः – Elephant : Running after a female elephant, the male elephant falls into the pit. From this I learnt that one should not run after the woman.

14) मधु – Honey : The bees collect the honey with great effort. These do not use it. The hunter takes it away. The miser does not use the wealth accumulated by him, nor he gives it to the needy. Someone nocks it off. From this I learnt that one should make the proper use of the wealth available to him.

15) मृग – Deer : The deer is attracted by the sweet song of the hunter and becomes a victim of him. From this I learnt that one should not be enemoured of the songs and dance etc.

16) मीन – Fish : The fish is caught by the fisherman by tempting with sweet eatable. From this I learnt that one should resist the temptation of eating anything and everything.

17) पिङ्गला – A courtzan : A Courtzan by name पिङ्गला used to wait until midnight for a customer who could offer highest amount of money to her. She waited for many days and was not able to procure a person who could offer highest bid. She became frustrated. However, she suddenly realised that she should take the God himself as her lover and love him intensely. She was fortunate to intensely love him and get rid of all other interest.

From this I learnt that one should give up all other interests and intensely devote to the God.

18) कुरर – A Kurara picked up a piece of flesh. With the fear that it will be snatched away by some other it went to a lonely place. It was not able either to eat it or drop it. Ultimately it was taken away by a घूँक Owl. Then, the कुरर remained peaceful.

From this I learnt that the attachment causes fear and anxiety. Detachment restores peace.

19) शिशुः – Child : A child does not bother about respect or neglect. It does not worry about anything. It is always happy and cheerful. From this I learnt that one should not bother about the respect or neglect in worldly life. One should always be devoted to God and be delighted by it.

20) कुमारी : An young girl was required to pound the paddy to prepare the food to the guest. When she started pounding, the movement of her bangle produced sound. This would reveal her poverty. To conceal this she removed extra bangles keeping only one on each hand.

From this I learnt that a devotee should be alone to concentrate his mind on God.

21) लोहकार – Preparer of weapon : A person engaged in sharpening the weapon will completely concentrate on his work without bothering even if the king walks by his side.

From this, I learnt that one should completely concentrate on God.

22) सर्प – Serpant : The serpent never remains in one place. It always moves from place to place. It remains in the ant hill built by others. From this I learnt a yogin should not stick to a place. He should not build a house for himself.

23) ऊर्ण नाभि – Spider : The spider takes out the threads from its very body, lives in the net built by it and then withdraws from it. Similarly God creates the world from prakṛiti merged into him during प्रलय and finally withdraws it into himself. From the spider I learnt this process of the creation by the God.

24) कणज – The insect कणज picks up another insect for its food. It goes on feeding that insect and always thinks of that insect only. Ultimately, it assumes the form of that very insect.

From this I learnt that a person who always loves or hates or afraid of someone will ultimately become of the same nature. Hence, one should always think of God, devote to him and ultimately attain him.

This dialogue between Yadu and Avadhūta teaches the essence of Bhāgavata Dharma with practical examples.

Kṛṣṇa continues to teach वर्णाश्रमधर्म, अष्टसिद्धि etc.,

Śrī Kṛṣṇa continues to teach Uddhava. He teaches वैराग्य etc. मोक्षसाधनs and वर्णाश्रमधर्मs, भक्ति, जीवेशभेद, the methodology of ध्यान.

Uddhava enquires about सिद्धि. Śrī Kṛṣṇa explains eight प्रधानसिद्धिs and eighteen अप्रधानसिद्धिs.

Uddhava enquires about विभूति forms of God, the nature of यमनियमादिस्वरूप, विधिनिषेधस्वरूप etc. Śrī Kṛṣṇa explains these in detail.

Bhikṣugītā

In the course of his teaching Uddhava Śrī Kṛṣṇa narrates the story of a rich and arrogant man who turns to be a भिक्षु.

There was a rich person who accumulated a large wealth. He did not share it with his relatives, he did not give any gift to any one nor himself enjoyed it. He used behave very rudely with his relatives and others. After sometime, unfortunately he lost all his wealth. At this time his relatives completely neglected him. All others insulted him. Realising his mistake he left everything and became भिक्षु. He wandered into villages and towns begging for his food. People insulted him. Called him as a thief and rogue. He realised that it was all due to his past evil deeds. He put his realisation in the form of a few verses. This is known as भिक्षुगीता.

Śrī Kṛṣṇa narrates the episode of Aila i.e. Purūrava to bring home the point that one should not be enamoured of woman.

The whole of eleventh skandha is devoted to the exposition of the philosophy of Bhāgavata.

At the conclusion of this skandha the destruction of Yādava race and the departure of Śrī Kṛṣṇa to Vaikuntha is stated.

1. The meaning of technical and rare words :

- 1) आत्मप्रसिद्धये – भूतानां भगवज्ज्ञानार्थम् (III-3)
- 2) तन्मयं – तत्प्रधानम् (III-55)
- 3) i) सत्त्वनिधनः – सत्त्वं निधीयते अस्मिन् परमेश्वर इति ।
ii) सततात्युदर्कः – सततमुच्चैरर्करूपः भगवान् (IX-25)
- 4) मदात्मा – मय्येव मनो यस्य मदात्मा (XII-25)
- 5) ज्योतिः – जीवः स्वयं प्रकाशरूपत्वात् जीवोपि ज्योतिरुज्यते
(XIV-45)
- 6) अर्थादन्यथात्वेन मनः परिवर्तनमन्यथात्वभ्रमः (XII-21)
- 7) मत्प्रधानाः – मयि एव प्राधान्येन सन्ति (XV-3)
- 8) मृषा-वृथा अल्पप्रयोजनं यत्तत् मृषेत्येव तदुज्यते (XXIII-54)
- 9) मनोमात्रम् – अभिमानमात्रेण जीवस्य देहेन सम्बन्ध इति मनोमात्रम्
(XXIII-51)
- 10) ग्रहः – देहः, गृह्यमाणत्वात् ग्रहो देहः (XXIII-54)
- 11) जीवकला – भगवन्मूर्तिः जीवः कला यस्याः सा (XXVII-22)
- 12) धामनीराजनादिभिः धाम-सूक्तम् 'समुद्रादूर्भिरिति । (XXVII-10)

2. Clarification of the implication of certain expressions, phrases and verses.

- 1) कालाख्यः कलनाद् विष्णुः व्यक्तमव्यक्ततां नयन् (III-8)
- 2) i) आसीत् ज्ञानमथाह्वयार्थश्चैकमेवाविकल्पितम् ।
ii) यथैवार्थः तथा ज्ञानं ज्ञानार्थेक्यं मुदाहृतम्
- 3) विशेषेण गुणोद्रेकात् विशेषः पृथिवी स्मृता (XXV-21)
- 4) असमर्थमसत् प्रोक्तं सत् समर्थं प्रकीर्तितम् (XXVIII-10)

3. Expressions and phrases that are prone to Advaita interpretation

- 1) पारमार्थिकसत्यत्वं स्वातन्त्र्यमभिधीयते
तद्विष्णोरेव नान्यस्य तदन्येषां सदास्तिता (XXIV-8)
- 2) नैर्गुण्यसाधनं यत्तत् निर्गुणं परिकीर्तितम् (XXV-24)
- 3) प्रकृत्या पुरुषेण च सह एकेन परमात्मना
व्याप्तमेकात्मकम् । तथा पश्यत एव यथार्थज्ञानं भवति । (XXVIII-2)

4. The authorities quoted to substantiate the philosophical and theological concepts

- 1) सर्वं विष्णुवशत्वेन शरीरं तस्य भण्यते ।
अनन्याधिपतित्वाच्च तदनन्यमुदीर्यते ॥
न चाप्यभेदो जगता विष्णोः पूर्णगुणस्य तु । (II-41)
- 2) सर्वभूतेषु यः पश्येत् भगवद्भावमात्मनः ।
भूतानि भगवत्यात्मन्नेष भागवतोत्तमः ॥ (II-45)
- 3) पूर्णत्वादात्मशब्दोक्तः कश्चित् सर्वनरोत्तमः ।
सोऽपि नारायणो नान्यः स च सर्वेषु संस्थितः ।

अज्ञेषु अज्ञानयन्ता च द्विषत्सु द्वेषकारकः ।
 तत्प्रेरिताः तदन्येतु प्रियद्वेषादिकारिणः ।
 अतः तत्प्रेरणादेव प्रेमाद्या मम जज्ञिरे ।
 इति पश्यति यो बुद्ध्या सवै भागवतोत्तमः ॥ (II-45)

4) गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति ।
 विष्णोर्मायामिमां पश्यन् सवै भागवतोत्तमः ॥ (II-48)

5) न यस्य स्वः पर इति चित्ते स्वात्मनि वा भिदा ।
 सर्वभूतसमः शान्तः सवै भागवतोत्तमः ॥ (II-52)

6) वेदोक्तमेव कुर्वाणो निस्सङ्गोऽर्पितमीश्वरे ।
 नैष्कर्म्यं लभते सिद्धिं रोचनार्थं फलश्रुतिः ॥ (II-47)

7) विष्णोः भृत्योहमित्येव सदा स्यात् भगवन्मयः ।
 नैवाहं विष्णुरस्मीति विष्णुः सर्वेश्वरोह्यजः ॥ (III-55)

8) ब्रह्मणिस्थोऽसृजत् विष्णुः स्थित्वा रुद्रे त्वभक्षयत् ।
 पृथक् स्थित्वा जगत् पाति तद्ब्रह्माद्याह्वयो हरिः । (IV-5)

9) स्मरणातु नृसिंहस्य शक्रो मुक्तो बृहद्वधात् ।
 हिरण्यकहताश्चापि तथैवाप्सरसां गणाः ॥ (IV-19)

10) पुण्ड्रकादिषु दैत्येषु सुरांशाः सन्तिसर्वशः ।
 बहुमानफलं विष्णोः ते यान्त्यादाय सद्गतिम् ॥
 विद्वेषफलं यत्तु तदादायासुरास्तमः ।
 यान्त्यतो नैव विद्वेषो विष्णोः कार्यः कथञ्चन ॥ (V-49)

11) अस्पर्धिनी स्पर्धिनीव श्रीरास्ते वनमालया ।
 नहि स्पार्धादयो दोषाः संविद्रूपां स्पृशन्ति ताम् इति वामने ॥ (V-12)

12) i) यदुवंशोऽवतीर्णस्य भवतः पुरुषोत्तम
 शरच्छतं व्यतीयाय पञ्चविंशाधिकं प्रभो ।

- ii) वत्सराणां शतंचैव ऋतूनां पञ्चविंशकम् ।
 अवतीर्णस्य कृष्णस्य यदा प्रागात् तदा हरिं
 स्वस्थानगमनापेक्षी ब्रह्मा तुष्टाव सामरः
 संवत्सरद्वयेचैव पश्चात् स्थित्वा जनार्दनः ।
 अभिपेदे पदं स्थाने चतुर्मासाधिकं पुनः (V-27)
- 13) i) यद्यसंहृत्य दृप्तानां यदूनां विपुलं कुलम् ।
 गन्तास्म्यनेन लोकोऽयमुल्बणेन विनङ्क्ष्यति ।
 ii) सतामपि कलौ प्राप्ते विकारो मनसोभवेत् ।
 तस्माद्यदून्श्च संजहे नैते स्युः पापिनस्त्विति । (V-31)
- 14) पुनर्लोकविवृद्ध्यर्थं मौत्तरेयादिकान् हरिः
 आविश्य रक्षामकरोत् जगतः पुरुषोत्तमः
 औत्तरेयान् परीक्षिद्राजानमारभ्य क्षेमकपर्यन्तम् । (V-31)
- 15) i) यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः
 नश्वरं गृह्यमाणं च विद्धि मायां मनोमयीम् ।
 ii) मायां मनोमयीं मन्मनः प्रधानप्रकृतिनिर्मिताम् (VII-7)
- 16) i) सर्वभूतसुहृत् शान्तो ज्ञानविज्ञाननिश्चलः ।
 पश्यन् मदात्मकं विश्वं न विपद्येत वै पुनः ।
 ii) वैलज्याद् हरेः भिन्नं तत्तन्त्रत्वात् तदात्मकम् ।
 इति विश्वं प्रपश्यन्ति ज्ञाननिष्ठाः हरेः प्रियाः । (VII-12)
- 17) i) अशरीरो वायुरभ्रं विद्युत् स्तनयिन्नुः
 अशरीराणि वा एतानि इति श्रुतिः ।
 ii) श्रुतिभिस्तनितत्वात् तु स्तनयिन्नुः हरिः स्मृतः ।
 अभ्रं भूतानि भरणात् श्रीवायुर्भरतः स्मृतः ।
 विद्युत् भारती प्रोक्ता एत एवाशरीरिणः
 व्यत्यासेन नाम स्यादेतेषां महतां सदा । (VII-17)

- 18) अवयव्यववानां च गुणानां गुणिनस्तथा ।
शक्तिशक्तिमतोश्चैव क्रियायास्तद्वतस्तथा
स्वरूपांशांशिनोश्चैव नित्याभेदो जनार्दने । (VII-47)
- 19) महामायेत्मविद्येति नियतिर्मोहिनीतिच ।
प्रकृतिर्वासनेत्येवं तवेच्छानन्त कथ्यते । (VIII-7)
- 20) भगवद्भार्यतायोग्याः काश्चिदप्सरसः स्त्रियः ।
रमावेशात् कदाचित् स्युः तास्वेका पिङ्गलाभवत् ।
तदन्येषां महात् दोषो भगवद् भर्तृतास्मृतौ (VIII-34)
- 21) निष्कामं ज्ञानपूर्वं तु निवृत्तमिह चोच्यते ।
निवृत्तं सेवमानस्तु ब्रह्म भ्येति सनातनम् । (X-4)
- 22) बाह्यान्तःकरणाज्जन्यं ज्ञानं नश्यति मुक्तिगे ।
स्वरूपज्ञानतो भोगान् मुक्तौ भुङ्क्ते यथेष्टतः ॥ (X-13)
- 23) तस्मान्नित्यं तु नानात्वं जीवानामीशतन्त्रता ।
स्वाधिकानां वशत्वं च मुक्तावपि सदेष्ट्यते । (X-14)
- 24) श्रीस्तु विद्या समुद्दिष्टा दुर्गाऽविद्या प्रकीर्तिता ।
तेत्वंनादी हरेरिच्छा नियते सर्वदेवतु । (XI-3)
- 25) बद्धा जीवा इमे सर्वे पूर्वबन्धसमन्वयात् ।
नित्यमुक्तत्वतो विष्णुः मुक्तनामा सदोदितः ॥ (XI-5)
- 26) सुपणावितौ सयुजौ सखायौ ।
यदृच्छयैतौ कृत नीडौच वृक्षे ॥
एकस्तयोः खादति पिप्पलान्नम् ।
अन्यो निरन्नोपि बलेन भूयान् । (XI-6)
- 27) गां दुग्धदोहामसतीं च भार्याम् ।
देवं पराधीनमसत् प्रजां च ॥

वित्तं त्वतीर्थीकृतमङ्ग वाचम् ।

हीनां च योरक्षति दुःखदुःखी ॥ (XII-19)

28) जीवस्येशत्वविज्ञानं जीवानामेकता तथा ।

ईशस्य बहुताज्ञानं ईशस्यानीशतातया ।

जगतोऽसत्यताज्ञानं नानात्वभ्रम उच्यते ॥ (XII-21)

29) नित्यानन्दशरीरोपि वासुदेवादिदेहगः ।

प्रदर्शत् जनिं स्वस्य नित्यं देहविवर्जितः । (XII-28)

30) सूर्योग्निः ब्राह्मणो गावो वैष्णवः खं मरुत् जलं

भूरात्मा सर्वभूतानि भद्र पूजापदानिमे ॥ (XII-42)

31) सर्वदेवोत्तमो वायुरिति ज्ञानान्नचापरम् ।

प्रियमस्ति हरेः किञ्चित्तथा वायोहरेः विदः ॥

भारतीवायुलक्ष्मीणामात्मनश्च यथाक्रमम् ।

आश्रि ज्ञानतो विष्णुः सर्वतः सम्प्रसीदति । (XII-44)

32) केवलेनहि भावेन गोप्यो गावः खगाः मृगाः ।

येन्ये मूढधियो नागाः सिद्धा मामीयुरञ्जसा । (XIII-8)

33) i) सिद्धयोऽष्टादशप्रोक्ताः धारणायोगपारगैः

तासामष्टौ मत्प्रधानाः ता एव गुणहेतवः । (XV-3)

ii) सर्वाधिका अणिमाद्याः विष्णोर्नान्यस्य कस्यचित् ।

स्वाभाविका विरिञ्चस्य तत्प्रसादात् परादिकाः । (XV-3)

iii) अणिमा महिमा मूर्तेः लघिमा प्राप्तिरिन्द्रियैः

प्राकाम्यं श्रुतदृष्टेषु शक्तेः प्रेरणमीशिता

गुणेष्वसङ्गो वशिता तत्कामः तदवाप्स्यति ।

एता मे सिद्धयः सौम्य अष्टावौत्पत्तिकाः मताः । (XV-5)

- 34) i) दूरश्रुतिः दूरदृष्टिः त्रिकालज्ञत्वमेव च
परचित्ताद्यभिज्ञानं प्राकाशयन्तर्गतानि च ।
ii) अणिमादि त्रयान्तश्च कामरूपत्वमिष्यते ।
iii) अग्र्यकर्मांशुविषादीनां प्रति स्तम्भोवशित्वतः ।
iv) मनोजवः कामरूपं परकायप्रवेशनम् ।
स्वच्छन्दमृत्युता देवैः सहक्रीडेष्ट साधनम् ।
प्राप्तावन्तर्गतान्याहुः आज्ञाप्रतिहतिस्तथा
v) अग्निस्तम्भो रविस्तम्भः उदकस्तम्भ एव च
विषस्तम्भस्तथा शस्त्रशापादिस्तम्भ एव च
ईशित्वान्तर्गतान्याहुरपरजय एव च
एवमष्टादशाष्टेभ्यो जायन्ते सिद्धयः क्रमात् । (XV-6)
- 35) सिद्धयः परिपूर्णास्तु विष्णोरेव नान्यगाः । (XV-6)

Eleventh (Uttarārdha) and twelveth Skandha

At the commencement of the twelfth skandha of the Bhāgavata a detailed account of the kings who ruled over the Bharata country is given. Starting from Purañjaya upto Nandivardhana the names of the kings who ruled is given. Then the names of certain royal families such as Kāṇvāyana, Āndhrabhṛtya, Kosala, Naiṣadha, Kanka etc. are given. Then Yādava's Turvara, Turunda etc. are given. The duration of the years by which these ruled is also given. Purañjaya belonging to Naiṣadha clance establishes his kingdom over the area from the starting of Gangā upto Prayāga and takes Pulinda, Madraka, Yadu etc. culturally inferior people as his subject-

- i) अनुगङ्गम् आप्रयागं गुप्तां भोक्ष्यति मेदिनीम् ।
- ii) पुरञ्जयः करिष्यति अवरान् वर्णान् पुलिन्दयदुमद्रकान् प्रजाश्च.

Persons living in the area of सौराष्ट्र, अवन्ति, आभीर, अर्बुद, मालव are included.

सौराष्ट्रावान्त्याभीतश्च शूद्राश्चार्बुदमालवाः ।
ब्रात्या द्विजा भविष्यन्ति शूद्रप्राया जनाधिपाः ॥

The Śūdras will rule over the area of the bank of Sindhu river, Kāśmīr.

सिन्धोस्तटं चन्द्रभागां काञ्चीं काश्मीरमण्डलम् ।
भोस्यन्ति शूद्राः ब्रात्याश्च म्लेच्छा अब्रह्मवर्चसः ॥

These śūdra kings indulge in killing the cows, torturing Brāhmins and troubling women and children. They molest the women of other persons and take away the property of others.

स्त्रीबालगोद्विजघ्नाश्च परधार धनाहताः ।
उदितास्तमितप्राया अल्प सत्त्वाल्पकायुषः ।
असंस्कृताः क्रियाहीना रजसा तमसा वृताः । १२.१.४१-४२

These arise and vanish. These are very weak and have very little life. These are uncultured, do not perform any useful activity. These are of the nature of rajas and tamas. The people living under these śūdra kings will also function in the same way.

प्रजास्ते भक्षयिष्यन्ति म्लेच्छा राजन्यरूपिणः ।
तन्नाभास्ते जनपदास्ताच्छील्यचारवादिनः ॥

Then, in the Kaliyuga virtues like धर्म, right conduct, honesty, purity, tolerance, compassion, mental strength, duration of life and remembering cease to exist.

ततश्चानुदिनं धर्मः सत्यं शौचं क्षमा दया ।
कालेन बलिना राजन् नयन्ति आयुर्बलं स्मृतिः ।

The wealth and physical strength only become the criteria in determining the high birth, conduct, virtue etc. The husband and wife love is the criterion. Men and women get interested in strong love. Wherein यज्ञोपवीत is the only criterion of Brāhmaṇa. The outer marks only indicate the āśrama.

दाम्पत्येऽभिरुचिहेतुमयैव व्यावहारिके ।
स्त्रीत्वे पुंस्त्वे चातिरत्निर्विप्रत्वे सूत्रमेव च ।
लिङ्गमेवाश्रमख्यातौ अन्योन्यापत्तिकारणम् । १२.२, ३-४

When the evil rulers take away the women and wealth of the good people they will exile into the hills and forest. They subsist on vegetables, roots. They suffer from famine and excessive rain, cold, strong wind, heat, snow, hunger, thirst and diseases.

During the Kaliyuga, the duration of life will be only twenty or thirty.

आच्छिन्न दारद्रविणा यास्यन्ति गिरिकाननम्
शाकमूलामिषक्षौद्र फलपुष्पादिभोजनाः ।
अनावृष्ट्या विनयन्ति दुर्भिक्षकरपीडिताः
शीतवातातपप्रावृट्भिः अन्योन्यतः प्रजाः ॥

क्षुत्तुषाव्याधिभिश्चैव सन्तप्यन्ते च चिन्तया ।

विंशत्रिंशतिवर्षाणि परमायुः कलौ नृणाम् ॥ १२.२.९-११

When the Kaliyuga advanced the dharma completely collapsed to uplift dharma the supreme god took his incarnation as Kalki in the village Śambale in a Brāhmin family. He rode on a speedy horse and went on killing thousands of evil kings.

शमूबळग्राम मुख्यस्य ब्राह्मणस्य महात्मनः ।

भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ॥

अश्वमाशुगमारुह्य देवदेवो जगत्पतिः ।

असिं च असाधुदशनमष्टैश्वर्यगुणान्वितः ।

विरचन्निसिमान् क्षाण्यां हयेनाप्रतिमद्युतिः ।

नृपलिङ्गच्छदो दध्यून कोटिशो निहनिष्येति । १२.२.१८-२०

After Kali, Kṛtayuga commences, and pious then arise.

यदावतीर्णो भगवान् कल्किः धर्मपतिर्हरिः ।

कृतं भविष्यति तदा प्रजासूतिश्च सात्त्विकी ॥ १२.२.२३

When Sun, Moon, Brhaspati occur in one rāśi (zodiac) then kṛtayuga commences.

यदाचन्द्रश्च सूर्यश्च तदा तिष्ये बृहस्पतिः ।

एकराशौ समेष्यन्ति तदा भवति तत् कृतम् । १२.२.२४

Mother earth laughed at the kings who were indulging in conquering the earth.

दृष्ट्वाऽऽत्मनि जयव्यग्रान् नृपान् हसति भूर्यम् ।

अहो मां विजिगीषन्ति मृत्योः क्रीडनकानृपाः ॥ १२.३.१

This desire of the kings is in vain. These have faith in the body which is like the bubble of the water. Bringing under the control of Kāma, Krodha etc. six, we will bring under control the ministers the subjects and all other confident persons. This way we will conquer the earth surrounded by the sea. With this hope they will not realise that their death is close by.

काम एष नरेन्द्राणां मोघः स्याद्रविदुषामपि ।
जलफेनोपमे पिण्डे येन विस्तम्भिता नृपाः ।
पूर्वं निर्जित्य षड्वर्गं जेष्यामो राजमन्त्रिणः ।
ततः सचिवयौराप्तकरीन्द्रानथ कण्वकान्
एवं क्रमेण जेष्यामः पृथ्वीं सागरमेखलाम् ।
इत्याशाबद्धहृदया न परयन्ति अन्तकम् अन्तिके ॥ १२.३.१

Śuka explains : the nature of men and and function matters, in four yugas. In Kṛtayuga dharma stands on four feet : 'satya (truthfulness) दया (compassion) तपः (austerities) दानं (alms-giving). During Kṛtayuga, people will be happy, compassionate, friendly, peaceful, disciplined, tolerant, devoted to the god, impartial, follow the āśrama order.

कृते प्रवर्तते धर्मश्चतुष्पात् तज्जनैर्धृतः ।
सत्यं दया तपो दानं इति पादा विभोर्नृप ॥
सन्तुष्टा करुणा मैत्रा शान्ता दान्ता तितिक्षवः ।
आत्मारामाः समदृशः प्राय आश्रमिणो जनाः ॥ १२.३.१८-१९

In tretāyuga one of the four pādas of dharma vanishes. The four feet of adharma, falsehood, discontentment, cruelty and quarell flourish.

त्रेतायां धर्मपादानां तुर्यांशो हीयते जनैः ।

अधर्म पादैः अनृतहिंसाऽसन्तोषविग्रहैः ॥ १२.३.२०

During द्वापर half of the virtues tapas (austerity) dayā (compassion) satya (truthfulness) dānan (giving alms) are reduced, cruelty falsehood, discontentment etc. the features of adharma grow.

तपः सत्यदयादानेषु अर्धं हसति द्वापरे ।

हिंसाऽनुष्टिः अनृतद्वैधैः अधर्मलक्षणैः ॥ १२.३.२२

In Kaliyuga, dharma is prevented by adharma.

कलौ तु धर्महेतूनां पर्यासोऽधर्महेतुभिः । १२.३.२४

The qualities सत्त्व, रजस् and तमस् develop in men depending upon time when sattvaguna increases in manas, buddhi and indriyā. Then it is kṛtayuga.

It enables to acquire knowledge and practise austerity.

प्रसीदति यदा सत्त्वं मनो बुद्धीन्द्रियाणि च ।

तदा कृतयुगं विद्या ज्ञाने तपसि यद् ऋचिः ॥ १२.३.२७

When men are interested in काम्यकर्म, fame, then it is tretâyuga dominated by रजोगुण.

यदा कर्मसु कामेषु भक्तिर्यशसि देहिनाम् ।

तदा त्रेता रजोवृत्तिरिति जानीत बुद्धिमान् ॥ १२.३.२८

In dwāparayuga men indulge in काम्यकर्म; they will have greed, discontentment, hypocrisy, jealousy.

यदा लोभस्त्वसन्तोषः मनोऽम्भोऽथ मत्सरः ।

कर्माणि चापि काम्यानि द्वापरं तत् रजस्तमः ॥ १२.३.२९

Kaliyuga is dominated by tamas. During this period, deceit, falsehood, laziness, sleep, cruelty, dejection, grief, delusion, fear, pitiable conditions prevail.

यदा मायानृतं तन्द्रा निद्रा हिंसा विषादनम् ।

शोकमोहौ भयं दैन्यं स कलिस्तामसः स्मृतः ॥ १२.३.३०

Men will be short sighted and are satisfied by small things, without any useful vocations; women will be unchaste, the villagers will be harassed by the robbers.

Vedas will be contaminated by heretics. The kings harass the subjects, Brāhmins will be interested in in eating and cohabiting with the women. The ascetics will live in villages. The relatives will take away the wealth. The servants will reject the masters though they are rich.

यस्मात् क्षुद्रदृशो मर्त्याः क्षुद्रभाग्या महाशनाः ।

कामिनो वृत्तिहीनाश्च स्वैरिण्यश्च स्त्रियोऽसतीः ।

दृष्युत्कृष्टा जनपदा वेदाः पाषण्डदूषिताः ।

राजानश्च प्रजाभक्षाः शिशुनोदरौ द्विजाः ॥ १२.३.३२

तपस्विनः ग्रामवासाः न्यासिनोऽप्यर्थलोलुपाः । १२.३.३३

पतिं त्यक्ष्यन्ति निर्द्रव्यं भृत्या अखिलोत्तमम् । १२.३.३५

These Kalidosas will be removed if one worships and meditates upon the god.

श्रुतः सङ्कीर्तितः ध्यातः पूजितश्चादृतोऽपि वा ।
नृणां धुनोति भगवान् हृत्स्थो जन्मायुताऽशुभम् ॥ १२.३.४६

Just as the defects of gold are eliminated by putting it in the fire the defects of men will be eliminated by worshipping and meditating on Viṣṇu.

यथा हेमि स्थितो बह्निः दुर्वर्णं हन्ति धातुजम् ।
एवमात्मगतो विष्णु योगिनामशुभाशयम् ॥ १२.३.४७

Though there are many defects of Kali, there is one important merit viz. reciting the name of supreme god will remove the evil effects of these.

कलेर्दोषनिधेराजन्नस्ति होको महान् गुणः ।
कीर्तनादेव कृष्णस्य मुक्तबन्धः परं व्रजेत् ॥ १२.३.५१

In Kṛtayuga by meditating upon Viṣṇu, in tretāyuga by performing sacrifices, in dvāpara by offering services to him and in Kaliyuga by the recitation of his name.

कृते यद् ध्यायतो विष्णुस्त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तत् हरिकीर्तनम् ॥ १२.३.५२

Description of Kalpa and Praḷaya. The duration of Kāla has to be counted from Paramāṇu upto द्विपरार्ध. This is Yugamāna.

कालस्ते परमाण्वादिद्विपरार्धावधिर्नृप ।
कथितो युगमानं तु श्रुणु कल्पलयावथ ॥ १२.४.१

Four thousand yuga form one day of Brahman. This

is a Kalpa. During the Kalpa, there will be 14 Manus. At the end of this Pralaya takes place. The period of Pralaya is considered as night of Brahma. During this Pralaya three lokas will be dissolved.

चतुर्युगसहस्रं तु ब्रह्मणो दिनमुच्यते ।
 सकल्पो यत्र मनवः चतुर्दश विशांपते ॥
 यदन्ते प्रलयस्तावत् ब्राह्मी रात्रिरुदाहता ।
 त्रयो लोका इमे यत्र कल्प्यन्ते प्रलयाय वै ॥ १२.४.२-३

This is known as नैमित्तिकप्रलय during which god remains in अनन्तासन taking the entire world into him.

एषा नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक् ।
 शोतेऽनन्तासनो विश्वमात्मसात् कृत्यचात्मभूः ॥ १२.४.४

After two परार्धs the Pralaya of the seven Prakrtis takes place. This is प्राकृतिकप्रलयः ।

द्विपरार्धे तु अतिक्रान्ते ब्रह्मणः परमेष्ठिनः ।
 तत्र प्रकृतयः सप्त कल्प्यन्ते प्रलयाय वै ।
 एष प्राकृतिको राजन् प्रलयो यत्र लीयते ॥ १२.४.५

There will be no rain for a hundred years.

Then Sāmavartaka sun sucks the fluidity of sea, body and earth. Nothing is left. Then Saṅkarṣaṇa fire burns anda below, above and all around. By this the अण्ड looks like burning cake of cowdung.

सामुद्रं दैहिकं भौमं रसं संबर्तको रविः ।
 रश्मिभिः पिबते घोरैः सर्वं नैव विमुञ्चति ।

ततः सांवर्तको वह्निः सङ्कर्षणमुखोत्थितः ।
 उपर्यधः समन्ताच्च शिखाभिः वह्निसूर्ययोः ।
 दह्यमानं विभात्यण्डं दग्धगोमयपिण्डवत् । १२.४.८-१०

Then the Samvartaka wind blows for more than hundred years spreading the whole sky with dust

ततः प्रचण्डपवनो वर्षाणां अधिकं शतम् ।
 परः सांवर्तको वाति धूमं खं रजसावृतम् । १२.४.११

Then the clouds pour water for hundred years producing fierce sound.

ततो मेधकुलान्यङ्ग चित्रवर्णान्यनेकशः ।
 शतवर्षाणि वर्षन्ति नदन्ति रभसस्वरैः ॥ १२.४.१३

No words, no mind, comprehend this state. It is not like a state dream or deep sleep;

- i) न तत्र वाचः न मनः
- ii) न स्वप्नजाग्रन्नच तत् सुषुप्तिः
- iii) सुषुप्तवत् शून्यवत् अप्रतर्क्यं ४.२१

प्रलय is of four types, viz. नित्य, नैमित्तिक, प्राकृतिक and आत्यन्तिक.

नित्यो नैमित्तिकश्चैव तथा प्राकृतिकोऽलयः ।
 आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी ॥ १२.४.३८

Those who wish to cross the ocean of samsāra the नामसङ्कीर्तन of the Supreme God, there is no other way out.

संसारसिन्धुमतिदुस्तरं उत्तितीर्षोः
 नान्यः प्लुषो भगवतः पुरुषोत्तमस्य
 लीलाकथा रसनिषेवणमन्तरेण ॥ १२.४.४०

Sage Nārāyaṇa told this पुराणसंहिता to Nārada who told it to Kṛṣṇadvaipāyana. Revered Bādarāyaṇa told me this episode. Then Sūta tells it to the other sages in नैमिशारण्य.

पुराणसंहितां एतां ऋषिर्नारायणोऽव्ययः ।
 नारदाय पुरा प्राह कृष्णद्वैपायनाय सः ॥
 स वै मह्यं महाराज भगवान् बादरायणः
 इमां भागवतीं प्रीतः संहितां वेदसम्मिताम् ॥
 एतां वक्ष्यत्यसौ सूत ऋषिभ्यो निमिशालये ॥ १२.४.४२-४४

In this Bhāgavata god Nārāyaṇa is described. Caturmukha brahma arises of grace and Rudra from his anger. O king, your idea that you will die is a kind of पशुबुद्धि. Overcome this feeling it is the body that dies but not the Ātman Takṣaka can kill only your body but not your Ātman.

अत्रानुवर्ण्यतेऽभीक्ष्णं विश्वात्मा भगवान् हरिः ।
 यस्य प्रसादज्ञो ब्रह्मा रुद्रश्च क्रोधसम्भवः ॥
 त्वं राजन् मरिष्येति पशुबुद्धिमिमां जहि । १२.४.४४-४५

परीक्षित् offered his obeisance to Śuka and said 'I am favoured by your explanation of the nature of Supreme God.

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना ।
 श्रावितो यच्च मे साक्षादनारिनिधनो हरिः ॥ १२.५.२

I have heard Bhāgavata in which the Supreme God is described.

पुराणसंहितामेतां अश्रौषं भवतो ह्यहम् ।
यस्यां खलूत्तमश्लोको भगवाननुवर्ण्यते ॥ १२.५.४

I am not afraid of death by biting of Takṣaka. You have taught me fearlessness.

भगवन् तक्षकादिभ्यो मृत्युभ्यो तविभेम्यहम् ।
प्रविष्टो ब्रह्मनिर्वाणं अभयं दर्शितं त्वया ॥ १२.५.५

I shall leave my Prāṇas giving up all desires. My ignorance is removed, by my acquiring jñāna, Vijñāna. You have shown me the highest place of the Supreme God.

अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे ।
मुक्तकामाशयं चेतः प्रवेक्ष्ये विसृजाम्यसून् ॥
अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया ।
भवता दर्शितं क्षेमं परं भगवतः पदम् ॥ १२.५.६-७

Śuka left along with the other sages taking leave of परीक्षित्.

परीक्षित् sat on a seat of grass on the bank of river Ganga preparing to leave the body.

इत्युक्तस्तमनुज्ञाय भगवान् बादरायणः ।
जगाम भिक्षुभिः साकं नरदेवेन पूजितः ॥
परीक्षिदपि राजर्षिरात्मन्यात्मानमात्मना ।
समाधाय परं दध्यावस्पन्दासुर्यथा तरुः ॥
प्राक्कूले बहिष्प्यासीनः गङ्गाकूले उदङ्मुखः । १२.५.८-१०

Then Takṣaka arrived and hit the king Parikṣit. The king's body was burnt into ashes by the five of the poison of the snake. On seeing this people expressed their sorrow by हाहाकार. Deities, demons and men were wonderstruck and the trumpets over the sky rays. The अपर women sang. The deities showere flowers.

द्विजरूपप्रतिच्छन्नः कामरूप्यदरान्नृपम् ।

ब्रह्मभूतस्य राजर्षेर्देहोऽहिगरलाग्निना ।

बभूव भस्मसात् सद्यः पश्यतां सर्वदेहिनाम् ।

हाहाकारो महानासीत् भुवि खे दिक्षु सर्वतः ।

विस्मिताऽभवन् सर्वे देवासुरनरादयः ॥ १२.५.१४

देवदुन्दुभयो नेदुर्गन्धर्वासरसो जगुः ।

वनृषुः पुष्पवर्षाणि विबुधाः साधुवादिनः ॥ १२.५.१५

On learning that Parikṣita died by the biting of Takṣaka Janameya, the son of Parikṣita, undersood sarpayāga. On seeing many snakes dying in Sarpayāga. Janaka approached Indra. Finding that Takṣaka is given shelter by Indra the priests called both Takṣana and Indra for offering in the sacrificial fire. Indra moved with his throne. The sage Angīrasa, on seeing both Indra and Takṣaka coming down, told the thing, 'this Takṣaka has drunk nectar. Therefore he can not be killed. The death of the person depends upon. One's own action. No body else is responsible for it. Therefore this sacrifice which is आभिचारिक, responding to Aṅgīrasas advice Janamejaya stopped the sacrifice.

जीवितं मरणं जन्तोः गतिः स्वेनैव कर्मणा ।

राजन् तेन नान्यः प्रदाना सुखदुःखयोः ॥ ६.५.२५

इत्युक्तः स तथेत्याह महर्षेर्मानयन् वचः ।

सर्पसत्रादुपरतः पूजयामास वाक्यजित् ॥ ६.५.२८

Śaunaka asked Sūta as to how the Vedas were divided by Paila, disciples or Vyāsa.

शौनक उवाच—

पैलादिभिर्व्यासशिष्यैः वेदाचार्यैर्महात्मभिः

वेदा वै कतिधा व्यस्ता एतत्सौम्य अभिधेहि नः ॥ १२.६.१

Suta told- From the हृदयाकाश of Brahman the sound ओङ्कार emanated. Which consisted of three vowels. This is the main characteristic of Brahma.

समाहितात्मनो ब्रह्मन् ब्रह्मणः परमेष्ठितः ।

हृदाकाशादभून्नादः वृत्तिरोधात् विभाव्यते ॥ १२.६.१

ततोऽभूत्रिवृदोङ्कारो यो व्यक्तप्रभवः स्वराट् ।

यत्तल्लिङ्गं भगवतो ब्रह्मणः परमेष्ठिनः ॥

From this Omkāra it is that Vedic speech arose.

येन वाग्व्यज्यते यस्य व्यक्तिराकाश आत्मनः । १२.६.५

This conveys Brahman and this is the source of all the Vedic hymns.

स्वधाम्नो ब्रह्मणः साक्षात् वाचकः परमात्मनः ।

स सर्वमन्त्रोपनिषद्वेदबीजं सनातनम् ॥ १२.६.६

This ओङ्कार has a etc three syllables. From these all akṣaras अन्तस्थ, ऊष्म etc. were created by Brahman.

तस्य हासंस्त्रयो वर्णा अकाराद्या भृगूद्वह ।
 ततोऽक्षरसमाम्नायमसृजत् भगवानजः ।
 अन्तस्थोष्मस्वरस्पर्शह्रस्वदीर्घादिलक्षणम् ॥ १२.६.८

Then चतुर्मुखब्रह्मा recited the four Vedas from his faces with व्याहृति and ओङ्कार.

तेनासौ चतुरो वेदान् चतुर्भिर्वदनैर्विभुः ।
 सव्याहृतिकान् सोङ्कारांश्चातुर्होतृविवक्षया ॥ १२.६.९

and taught his sons who taught to their song. In this way the Vedic tradition continued in the four Yugas.

पुत्रानध्यापयामास महर्षीन् ब्रह्मकोविदान् ।
 ते नु धर्मो पदेष्टारः स्वपुत्रेभ्यः समादिशन् ॥ १२.६.१०
 ते परम्परया प्राप्ताः तच्छिष्यैः धृतव्रतैः ।
 चतुर्युगेष्वथ व्यस्ताः द्वापरादौ महर्षिभिः ॥

In due course Vedic recitation became very weak. Then at the request of Brahmarṣis the supreme God took the incarnation of Vedavyāsa from Parāśara and Satyavatī.

अस्मिन्नप्यन्तरे ब्रह्मन् भगवान् लोकभावनः ।
 ब्रह्मेशचैलोकपालैः याचितो धर्मगुप्तये ॥
 पराशरान् सत्यवत्यामंशांशकलया विभुः ।
 अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम् ॥ १२.६ १२-१३

Vedavyāsa selected ṛks, yajus, Sāman and Atharva from the entire collection of Veda and arranged Ṛgveda, Yajurveda, Sāmaveda and Atharva Veda. He gave each Veda to a disciple as follows Ṛg Veda to Paila, Yajurveda to Vaiṣampāyana, Sāmaveda to Jaina and Atharvaveda to Sumanta.

ऋगथर्वयजुः साम्नां राशीनुद्धृत्य वर्गशः ।
 चतस्रः संहिताश्चक्रे सूत्रैर्मणिगणानिव ॥
 पैलाय संहितामाद्यां बह्व्याख्यामुवाच ह ।
 वैशम्पायनसंज्ञाय निगद्याख्यं यजुर्गणम् ॥
 साम्नां जैमिनये प्राह तथा च्छन्दोगसंहिताम् ।
 अथर्वाङ्गिरसां नाम स्वशिष्याय सुमन्तवे ॥ १२.६.१७

Bhāgavata gives the definition of Prāṇa as under :

सर्गश्च प्रतिसर्गश्च वृत्तिरक्षान्तराणि च
 वंशस्तथानुचरितं संस्थाहेतुरपाश्रयः ।
 दशभिर्लक्षणैर्युक्तं पुराणं तद्विदो विदुः । १२.६.५३

Bhāgavata mentions 18 Purāṇas as under :

ब्रह्मं पाद्मं वैष्णवं च शैव लैङ्ग्यं च शारुडम् ।
 नारदीयं भागवतमाग्नेयं स्कान्दसंज्ञितम् ।
 भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं च गारुडम् ।
 वाराहं मात्स्यं कौर्म्यं च ब्रह्माण्डाख्यं त्रिषट् । १२.६.६७-६८

Mārkaṇḍeya Episode

॥ Śaunaka said, Mārkaṇḍeya, the son of Mṛkaṇḍu. Saw the Supreme God lying on a Baniyan tree leaf.

आयुश्चिरायुषमृषिं मृकण्डुतनयं जनाः । १२.७.२

एक एवाणवे भ्राह्मन् ददर्श पुरुषं किल ।

वटपत्रपुटे तोकं शयानं त्वेकमद्भुतम् । १२.७.४

Suta said : 'You have asked a question which will remove the ignorance. The place where the episode of Nārāyaṇa is sung is a holy place Mārkaṇḍeya received the Samskāra of a Brahmin studied the Vedas.

प्रश्नस्त्वया महर्षेऽयं कृतो लोकभ्रमापहः ।

नारायणकथा यत्र गीता कलिमलापहा ॥

प्राप्तद्विजातिसंस्कारो मार्कण्डेयः पितुः क्रमम् ।

छन्दांसि अधीत्य धर्मेण तपः स्वाध्यायसंयुतः ॥ १२.७.६-७

Every morning and evening he was shifted Agni, Arka, Guru, and Hari.

अग्नि, अर्क, गुरु, विप्रांश्च स्वर्चयन् सन्ध्ययोर्हरिम् ।

He worshipped god Hari for more than 10,000 years and attained unimortality.

एवं तपः स्वाध्याय परो वर्षाणामयुतायुतम् ।

आराधयन् हृषीकेशं जिग्ये मृत्युं सुदुर्जयम् ॥ १२.७.११

He spend six manvantara time in worshipping Hṛṣīkeśa. On observing this Indra became upset and started putting obstacles for his penance.

तस्यैवं युञ्जतश्चित्तं महायोगेन योगिनः ।

व्यतीयाय महान् कालो मन्वन्तरषडात्मकः ॥

एतत् पुरन्दरो ज्ञात्वा सप्तेमस्मिन् किलान्तरे
तपोविशङ्कितो ब्रह्मचारेभे तद्विधातनम् ॥ १२.७.१४-१५

Then Indra sent spring season, the wind blowing from Malaya Mount. These went northern portion of Himalaya Mountain where the river पुष्यभद्रा has been flowing. Then these went to the āśrama wherein they were singing, peacocks were dowing, cuckoos were singing. There were many kinds of birds. The wind that provoked the passion blew.

गन्धर्वास्रसः कामं वसन्तं मलयानिलम् ।
मुनये प्रेषयामास रजः स्तोभमदौ तदा ।
ते वै तदाश्रमं जग्मुः हिमादेः पार्श्व उत्तरे ।
पुष्यभद्रा नदी यत्र चित्राख्या च शिला विभो ॥ १२.७.१६-१७
मत्तभ्रमरसङ्गीतं मत्तकोकिलकूजितम् ।
मत्तबर्हिनटाटोपं मत्तद्विजकुलाकुलम् ॥
वायुः प्राविष्ट आदाय हिमनिर्जरशीकरम् ।
सुमनोभिः परिष्वक्तः ववावुत्तम्भयन् स्मरम् ॥ १२.७.१९-२०

Then Kāma appeared accompanied by Gandharvas and musical instruments holding his bow.

अन्वीयमानो गन्धर्वैर्गीतवादित्त्व यूथकैः ।
अदृश्यतात्तचोपषुः स्वः स्त्री यूथपतिः स्मरः ॥ १२.७.२२

The apsaras danced before the sage Mārkaṇḍeya. Their garment moved as they danced. These started playing ball.

ननृतुः तस्य पुरतः स्त्रियोऽथो गायका जगुः ।
इतस्ततो भ्रमद्दृष्टेः चलन्त्या अनुकन्दुकम् ।
वायुर्जहार तद्भासः सूक्ष्मं त्रुटितमेखलम् ॥ १२.७.१९-२४

Then Kāma threw his arrow at Mārkaṇḍeya. That was futile. Finding that his efforts were a waste he returned on seeing Mārkaṇḍeya's mental strength Nara and Nārāyaṇa appeared to grace him.

विससर्ज ततो बाणं मत्वातं स्वर्जितं स्मरः ।

सर्वं तत्राभवन्मोघमनीशस्य यथोद्यमः । १२.७.२८

अनुग्रहायाविरासेन् नरनारायणो हरिः ॥ १२.७.३२

The Mārkaṇḍeya offering obeisance to them duly worshipped.

Then Rudra moving along with his full accompanied by his wife and his gaṇas saw him. On seeing this Ṛṣi is told Īśvara that this ṛṣi is clam like a sea duly controlling his sense.

तमित्थं निभृतात्मानं तृषेण दिवि पर्यटन् ।

रुद्राण्या भगवान् रुद्रो ददर्थां स्वर्गणैर्वृतः ।

अथोमा तमृषिं दीक्ष्य गिरिशं समभाषत ।

पश्येमं भगवान् विप्रं निभृतास्विन्द्रियाशयम् ॥

निभृतो नन्वृषिब्रातस्तपापाये यथाऽर्णवः ।

कुर्वस्य तपसः साक्षात् संसिद्धिं सिद्धिदो भवान् । १२.९.३-५

This sage has great devotion भवान् in the Supreme God. By his he does not even desire to attain liberation.

नैवेच्छति आशिषः कापि ब्रह्मर्षिमोक्षमप्युत ।

भक्तिं परां भगवति लब्धवान् पुरुषोऽव्यये ॥ १२.९.६

Īśvara told Bhavam, that, 'I will speak to this sage. Meeting the saints is a great gain.

अथापि संवदिष्यामिः भवान्येतेन साधुना ।

अयं हि परमो लाभो नृणां साधुसमागमः ॥ १२.९.७

Īśvara entered into the heart of the sage with his power. Bhāgavata describes Īśvara who entered the heart of the sage as under :

त्र्यक्षद्वष्टभुजं प्रांशुमुद्यन्तञ्जित भास्करम् ।

व्याघ्रचर्माम्बरं शूलधनुरिष्वसि चर्मभिः ॥

अक्षमाला डमरुगं कपालं परशुं सह ।

विभ्राणं सहसा भान्तं व्यचष्ट हृदि विस्मितः ॥ १२.९.१२-१३

The sage saw Rudra accompanied by Umā opening his eyes, and saluted placing his head on his feet.

नेत्रे उन्मील्य हृद्दशे सगणं सोमयागमाम् ।

रुद्रं त्रैलोक्यगुरुं ननाम शिरसा मुनिः ॥ १२.९.१४

He worshipped Rudra offering arghya, Pādya etc. and praised him.

ततो सपर्यां व्यदधात् सगणाय सहो मया ।

स्वागतासनपाद्यार्घ्यगन्धस्रग्धूपदीपकैः ॥ १२.९.१५

Mahādeva asked Mārkaṇḍeya to request for any boon. We three, Brahma, Viṣṇu, Maheśvara give boons. The meeting in the three is invaluable, by this one attains in mortality.

वरं वृष्णीष्व यत्कामं वरदेशा वयं त्रयः ।

अमोघं दर्शनं येषां मर्त्यो यत् विन्दतेऽमृतम् ॥ १२.७.१९

Myself, Caturmukha Brahmā, Hari are identical.
There is not even an iota of difference among us.

अहं च भगवान् ब्रह्मा स्वयं च हरिरीश्वरः ।

ते मय्यच्युतेऽने च भिदामण्वपि चक्षते ॥ १२.९.२१

Near water places are not holy water places. The odds of mud and stone are not the deities. More who purify by their mere darśana are the real deity.

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।

ते पुनन्युरुकालेन यूयं दर्शनमात्रतः । १२.९.२३

By wistening and seeing mere even a great sinner will be free from his sons. Even अन्त्यजस will get lifted. Hence it need not be said that are conversation then one will get free from his sins.

श्रवणात् दर्शनात् येषां महापातकिनोऽपिबः ।

शुद्धयेरन्नन्त्यजश्चापि किमु सम्भाषणादिभिः ॥ १२.९.२५

Śaunaka asks Sūta, to inform him Bhāgavata-tattva and Kriyā-yoga by which one can attain immortality.

अथेममर्थं इच्छामो भवन्तं बहुवितमम् ।

समस्ततन्त्रराद्धान्तेभवान् भागवततत्त्ववित् ।

तान्त्रिका परिचर्यायां केशवस्य श्रियः पतैः ॥

अङ्गोपाङ्गायुधाकल्पं कल्पयन्ति यथैव यैः ॥

तान् नो वर्णनं भद्रं ते क्रियायोगं बुभुत्सताम् ।

येन क्रियानैपुण्येन मर्त्यो यायादमर्त्यताम् ॥ १२.१०.१-३

In response to this Sūta explains Vibhūti of the Supreme God as under

The various limbs of Puruṣa are correlated with the various items of lokas as under.

एतद्धि पौरुषं रूपं भूः पादौ द्यौः शिरो नभः ।
 नाभिः सूर्योऽक्षिणो नासे वायुः कर्णौ दिशः प्रभोः ॥
 प्रजापतिः प्रजननं अपानो मृत्युरीशितुः ।
 तद्वाहवो लोकपालाः मनश्चन्द्रो भ्रुवोऽर्यमा ॥
 लज्जोत्तरोऽधरो लोभोद्युतिर्ज्योत्स्ना स्मयो भ्रमः ।
 रोमाणि भूरुहा भूमः मेघाः पुरुषभूर्धजाः ॥ १२.११.१०

Kaustubha etc., ornaments are described as under :

कौस्तुभव्यपदेशेन स्वात्मज्योतिः विभर्त्यजः ।
 तत्प्रभाव्यापिनी साक्षात् श्रीवत्समुरसाप्रभुः ॥
 स्वां मायां वनमालाख्यां नानागुणमयीं दधत् ।
 वासच्छन्दोमयं पीतं ब्रह्मसूत्रं त्रिवृत् स्मरन् ॥
 विभर्ति साङ्ख्यं योगं च देवो मकरकुण्डले ।
 मौलिं परं पारमेष्ठ्यं सर्वलोकतमस्कृतम् ।
 अव्याकृतं अनन्ताख्यं आसनं यदधिष्ठितम् ।
 धर्मज्ञानादिमुक्तं सत्त्वं पद्ममिदोच्यते ॥
 ओजसहोबलयुतं मुख्यतत्त्वं गदां बिभ्रत् ।
 अपां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम् ॥ १२.११.६
 नभोनिभं नभस्तत्त्वं गदां दधत् ।
 वासश्छन्दोमयं पीतं ब्रह्मसूत्रं त्रिवृत्स्वरम् ॥
 विभर्ति साङ्ख्यं योगं च देवो मकरकुण्डले ।
 मौलिं पदं पारमेष्ठ्यं पीतं सर्वलोकतमस्कृतम् ॥

अव्याकृतमनन्तरख्यं आसनं यदधिष्ठितम् ।
 धर्मज्ञानादिभिर्युक्तं सत्त्वं पद्ममिहोच्यते ॥
 ओजस्सहोबलयुतं मुख्यतत्त्वं गदा दधत् ॥
 अपां तत्त्वं दरवरं तेजस्सत्त्वं सुदर्शनम् ।
 नभोनिभं नभस्तत्त्वमसिं चर्म तमो मयम् ।
 कामरूपं धनुशाडं तथा कर्ममयोषुधी
 इन्द्रियाणि शराण्याहुः आकृतिरस्य स्यन्दनम् ।
 तन्मात्राण्यस्याभिव्यक्तिः इन्द्रियार्थाः क्रियाः मताः
 मण्डलं देवयजनं दीक्षा संस्कार आत्मनः ।
 परिचर्या भगवत आत्मनो दुरितक्षयः ॥
 भगवान् भगवद्वात्मा लीलाकमलमुद्बहन् ।
 धर्मं यशश्च भगवान् चामरव्यजनेऽभजत् ॥
 आतपत्रं तद्वैकुण्ठं निजधामाकुतोभयम् ।
 त्रिवृदेहः सुपर्णाख्यो यज्ञे वहति पूरुषम् ॥
 अनपायिनी श्रीः साक्षाद् आत्मभूताहरेः प्रभोः ।
 विष्वक्सेनस्तन्त्रमूर्तिः विदितः पार्षराधिः ।
 नन्दादयोऽष्टौ द्वास्थाश्च तेऽणिमाद्या हरेर्गुणं ॥ १२.१०.६-२१

Bhāgavata mentions the following व्यूह forms of God.

वासुदेवः सङ्कर्षणः प्रद्युम्नः पुरुषः स्वयम् ।
 अनिरुद्ध इति ब्रह्मन् मूर्तिव्यूहेऽभिधीयते ॥

विश्व etc. four forms are also stated.

विश्वतैजसप्राज्ञस्तुरीय इति वृत्तिभिः

Eleventh Chapter

Śaunaka asks Vata to explain *Ṛk*s of Sūrya with reference to each month

तेषां नामानि कर्माणि नियुक्तानामधीश्वरः ।
ब्रूहि नः भद्रपानानां यूहं सूर्यात्मनो हरेः ॥

The God of the form of Surya is only one. But he is described in different ways by the sages.

एक एष हि लोकाणां सूर्य आत्मा आदिकृत् हरिः ।
सर्ववेदक्रियामूलं ऋषिभिर्बहधोदितः ॥

The explanation given by the ṛsis in the verses found in.

कालो देशः क्रिया..... upto विश्वामित्र मुखा एते उर्जमासं
नयन्त्यमी । १२.११.५-१८

The god moves in the twelve months and enlightens things.

आदशष्वपि मासेषु देवोऽसौ षड्भिरस्यवै ।
चरन् समन्तात् तनुते परत्रेह च सन्मतिम् ॥

The sages offer prayers to him by ऋक्, यजुस् and सामन्. Gandharvas sing his glory and apsaras dance.

सामऋग्यजुभिः तल्लिङ्गैः ऋषयः संस्तुवन्त्यमुम् ।
गन्धर्वास्तं प्रगायन्ति नृत्यन्त्यप्सरसोऽग्रतः ।

Nāgas carry the chariot the villages arrange for the chariot. Thousands of Vālahilyas and sings move in front of his chariot.

उन्नह्यन्ति रथं नागाः ग्रामण्यो रक्षयोजकाः ।
 चोदयन्ति रथं पृष्ठे नैरुताबलशालिनः
 बालखिल्याः सहस्राणि षष्टिर्ब्रह्मर्षयोऽमलाः ।
 पुरतोऽभिमुखं यान्ति स्तुवति स्तुतिभिर्विभुम् ॥

In this way God Hari assuring the various forms in the age Kalpa shines.

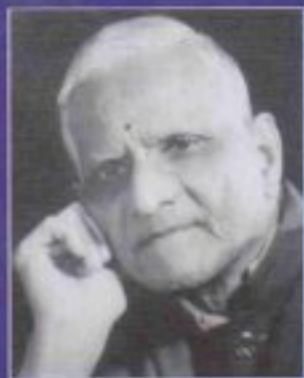
एवं ह्यवादिनिधनो भगवान् हरिरीश्वरः ।
 कल्पे कल्पे स्वमात्मानं व्यूह्य लोकान् तपत्यजः ॥ १२.११.२४

In this chapter all the topics so far narraged in Bhāgavata are summarised. The great deeds of Śrī Kṛṣṇa are particularly stated.

Finally फलश्रुति of Bhāgavata śravaṇa is stated as follows :

एतद्वः कथितं विप्रा कथनीयोरुत्कर्मणः ।
 माहात्म्यं वासुदेवस्य सर्वाशुभविनाशनम् ॥
 य एवं श्रावयेन्नित्यं यामं क्षणमनन्यधीः ।
 श्रद्धावान् योऽनुश्रुणुयात् पुनात्यात्मानमेव सः ।
 द्वादश्यां एकादश्यां वा श्रुण्वन्नायुष्युवान्भवेत् ॥
 पुष्करे मधुरायां च द्वारवत्यां यतात्मवान् ।
 उपोष्य संहितामेतां पठित्वा मुच्यते भवान् ॥ १२.१२.५६-५९

An attempt is made above to highlight the special features of Bhāgavata tātparya nirṇaya. It is hoped that this will provide a new approach to the study of this valuable work.



Prof. K.T. Pandurangi

Prof. K.T. Pandurangi (Krishnacharya Tammannacharya Pandurangi) is well known scholar of the century, possessing rich experience in the field of Indian philosophy and in particular Madhwa philosophy. Born in 1918, studied Nyaya and Vedanta at Vedashastrottejaka Pathashala at Sangli (Maharashtra), later Vedanta Vidwan from Maharaja Sanskrit College, Mysore and in traditional education obtained B. A and M.A. Degrees from Banaras Hindu University, served in the earlier years in Karnataka College, Dharwad in 1948 and later at Government College Bangalore. Taught Sanskrit in Indian Philosophy for 12 years heading Bangalore University, Post Graduate Sanskrit Department and served as Head of the Department in 1968 and retired in 1979. Visited many Foreign Countries - Germany, England, Austria and United States and delivered lectures on Purvamimamsa and Vedanta, guided the no.of Indian / Foreign students in their research (Ph.D.,). Attended numerous conferences and seminars of various organisations, universities, both abroad and inland institutions. Published numerous works of Dvaita philosophy and translated no.of Sanskrit and Kannada books to English. Obtained **Rashtrapati Prashasti in 1989, Mahamahopadhyaya title in 1997 and Karnataka Rajya Prashasti in 2010** along with other numerous Prashastis from various Madhwa Mutts and organisations. President of Mythic Society, Bangalore, from 1978-1993, Member of Expert Committee to suggest the Award of Rashtrapati Prashasti for 6 years. **Upakulapati of Poornaprajna Vidyapeetha from 1968** and continues to hold that position even now. Presently, Chairman and Honorary Director of Dvaita Vedanta Foundation, Bangalore and Academic Advisor to Vidyadheesha Post Graduate Sanskrit Reserach Centre.